

1965

# Beliefs about families of junior high school pupils differing in cognitive, social, and demographic characteristics

Beatrice Ann Petrich  
*Iowa State University*

Follow this and additional works at: <https://lib.dr.iastate.edu/rtd>



Part of the [Home Economics Commons](#)

---

## Recommended Citation

Petrich, Beatrice Ann, "Beliefs about families of junior high school pupils differing in cognitive, social, and demographic characteristics" (1965). *Retrospective Theses and Dissertations*. 3370.  
<https://lib.dr.iastate.edu/rtd/3370>

This Dissertation is brought to you for free and open access by the Iowa State University Capstones, Theses and Dissertations at Iowa State University Digital Repository. It has been accepted for inclusion in Retrospective Theses and Dissertations by an authorized administrator of Iowa State University Digital Repository. For more information, please contact [digirep@iastate.edu](mailto:digirep@iastate.edu).

BELIEFS ABOUT FAMILIES  
OF JUNIOR HIGH SCHOOL PUPILS DIFFERING IN  
COGNITIVE, SOCIAL, AND DEMOGRAPHIC CHARACTERISTICS

by

Beatrice Ann Petrich

A Dissertation Submitted to the  
Graduate Faculty in Partial Fulfillment of  
The Requirements for the Degree of  
DOCTOR OF PHILOSOPHY

Major Subject: Home Economics Education

Approved:

Signature was redacted for privacy.

In Charge of Major Work

Signature was redacted for privacy.

Head of Major Department

Signature was redacted for privacy.

Dean of Graduate College

Iowa State University  
Of Science and Technology  
Ames, Iowa

1965

This dissertation has been  
microfilmed exactly as received

66-3893

PETRICH, Beatrice Ann, 1925-  
BELIEFS ABOUT FAMILIES OF JUNIOR HIGH SCHOOL  
PUPILS DIFFERING IN COGNITIVE, SOCIAL, AND  
DEMOGRAPHIC CHARACTERISTICS.

Iowa State University of Science and Technology  
Ph.D., 1965  
Home Economics

University Microfilms, Inc., Ann Arbor, Michigan

Please Note:  
Last page in this thesis  
is very indistinct and  
unreadable. Filmed as  
received.

University Microfilms, Inc.

# TABLE OF CONTENTS

	Page
INTRODUCTION	1
Purposes of the Study	12
Definition of Terms	13
Beliefs	13
Ideal-type and constructed-type	18
Characteristics of pupils	21
REVIEW OF LITERATURE	22
Ideal-type Construct in Family Research	22
Traditional-developmental concepts of parenthood	24
Conceptions of marriage-roles	27
Traditional and emergent family types	31
Family Attitudes, Values, and Beliefs	36
METHOD OF PROCEDURE	52
Development of the Inventory and Cover Sheet	52
The universe of content	53
Traditional-emerging definitions	56
Content validity	59
Providing for pupil response	60
The cover sheet	61
Pre-testing and refining the inventory and cover sheet	61
Collection of Data	62
Administration of inventory and cover sheet	62
Data from school files	63
Treatment of Data	63

	Page
FINDINGS AND DISCUSSION	66
Description of Scales	66
Factor analysis	66
The scales	68
Relationship of Scores to Characteristics	73
Scores on Importance of the Family Scale	75
Scores on Parent-Child Interaction Scale	78
Scores on Family Unity Scale	79
Correlations with other characteristics	79
Implications for Curriculum Development	81
Recommendations for Further Study	86
SUMMARY	87
LITERATURE CITED	92
ACKNOWLEDGMENTS	96
APPENDIX A. FAMILIES. FORM A	97
APPENDIX B. JUDGES OF TRADITIONAL-EMERGING CRITERIA	99
APPENDIX C. SUGGESTIONS FOR ADMINISTRATION, COVER SHEET, AND INVENTORY: WHAT DO YOU BELIEVE ABOUT FAMILIES?	100
APPENDIX D. ITEMS ELIMINATED PRIOR TO FACTOR ANALYSIS	109
APPENDIX E. FIGURE 1. CORRELATION MATRIX	111

## LIST OF TABLES

	Page
Table 1. Distribution according to sex of respondents to forms A - H	54
Table 2. Rotated factor loadings and communalities of items from 78 X 78 correlation matrix	67
Table 3. Scale I. Importance of the Family; items, factor loadings, and communalities	69
Table 4. Scale II. Parent-Child Interaction; items, factor loadings, and communalities	71
Table 5. Scale III. Family Unity; items, factor loadings, and communalities	74
Table 6. Number of subjects by grade, sex, and religious preference	76
Table 7. Analysis of variance for three variables and their interactions for Scale I	76
Table 8. Mean scores on Scale I by sex and religion	77
Table 9. Analysis of variance for three variables and their interactions for Scale II	78
Table 10. Analysis of variance for three variables and their interactions for Scale III	80

## LIST OF FIGURES

	Page
Figure 1. Correlation Matrix	112



## INTRODUCTION

Social phenomena such as mobility, increasing universal education, automation, desegregation, and urbanization make new demands on family life. The transition in our country from a homestead-production to an urban-factory culture has been accompanied by marked changes in two basic institutions of society, the school and the family. Simultaneously, the family is losing certain traditional functions and the schools are expanding their functions as changes in other institutions occur.

Almost twenty years ago Burgess was aware of six trends affecting the American family:

1. Urbanization, not merely in the sense that the proportion of families living in cities is increasing but that rural as well as urban families are adopting the urban way of life;
2. Modifiability and adaptability in response to conditions of rapid social change;
3. Secularization, with the declining control of comfort, labor-saving devices, and other mechanical contrivances like the automobile, the radio and television;
4. Instability, as evidenced by the continuing increase in divorce, reaching in 1945 the proportion of one for every three marriages;
5. Specialization on the functions of the giving and receiving of affection, bearing and rearing of children, and personality development, which followed the loss of extrinsic functions, such as economic production, education, religious training, and protection;
6. The trend to companionship with emphasis upon

consensus, common interests, democratic relations, and personal happiness of family members.<sup>1</sup>

The trend from institution to companionship noted by Burgess is believed by Burgess and Locke<sup>2</sup> to be the central thesis of change in the family. In the past the important factors unifying the family have been external, formal, and authoritarian, such as the law, mores, public opinion, tradition, authority of the family head, rigid discipline, and elaborate ritual. They view the emerging form of the family as adhering less and less to community pressures and more and more to such interpersonal relations as mutual affection, sympathetic understanding, and comradeship of its members. They point out that the companionship family has two important characteristics: it shapes the personality development of its members and is adaptive to social change.

Unlike Burgess and Locke, who consider the family structure, functions, and individual roles in the study of change, Parsons believes, "the best single reference point is to the structural differentiation of the nuclear family...."<sup>3</sup>

---

<sup>1</sup>Ernest W. Burgess. The family in a changing society. *American Journal of Sociology* 53: 417-418. 1948.

<sup>2</sup>Ernest W. Burgess and Harvey J. Locke. The family, from institution to companionship. 2nd ed. Chicago, Illinois, American Book Co. 1953.

<sup>3</sup>Talcott Parsons. The normal American family. In Seymour M. Farber, Piero Mustacchi, and Roger H. L. Wilson, eds. *Man and civilization, the family's search for survival*. pp. 31-49. New York, New York, McGraw Hill. 1963. p. 32.

The nuclear family consists of husband, wife, and their own children while the extended family is considered as including other members of the kinship relationship with varying degrees of extension. According to Parsons, a remarkably uniform, basic type of family has emerged from a process of structural differentiation:

It is uniform in its kinship and household composition in the sense of confinement of its composition to the members of the nuclear family, which is effective at any given stage of the family cycle, and in the outside activities of its members,...Indeed it is also highly uniform in the basic components of the standard of living....There is one increasingly conspicuous and distressing exception to the general pattern, namely the situation of the lowest groups by most of the socio-economic indices, such as income, education, occupational level....

By and large, however as our population elements are further removed from peasant or other similar backgrounds, these extended kinship elements do not form firmly structured units of the social system. They are not residential or economic units--in the consuming, to say nothing of the producing, sense--nor are they "corporate groups" in the sense that clans and lineages in so many societies have been.<sup>1</sup>

Sussman and Burchinal oppose this point of view and consider the function of the family as important:

Understanding of the family as a functioning social system interrelated with other social systems in society is possible only by rejection of the isolated nuclear family concept. Accepting the isolated nuclear family as the most functional type today has led to erroneous conclusions

---

<sup>1</sup>Parsons, op. cit., pp. 34-35.

concerning the goals and functions of these other social systems.<sup>1</sup>

Ogburn<sup>2</sup> also sees the changing nature of the family in terms of function, and states that the emerging family is losing the historic functions of the past. In 1938, he listed seven functions originally performed by the family: economic, status-giving, educational, religious, recreational, protective, and affectional and concluded that all of the family functions, excluding the affectional function, have been reduced.

Referring to the same loss of historic function, Hill relates it to family structure:

Both the anthropologist Linton and the sociologist Parsons have reduced the functions of the modern nuclear family to two: to socialize children and to provide psychological and emotional security for adults....The loss of other functions is expressly viewed by Parsons as a transitional state in family development leading to a basic change in family structure.<sup>3</sup>

---

<sup>1</sup>Marvin B. Sussman and Lee Burchinal. Kin family network. In Ruth Shonle Cavan. Marriage and family in the modern world. 2nd ed. pp. 357-369. New York, New York, Thomas Y. Crowell Company. p. 369.

<sup>2</sup>William F. Ogburn. The changing functions of the family. In Robert F. Winch, ed. Selected studies in marriage and the family. pp. 74-80. New York, New York, Holt, Rinehart and Winston, Inc. 1953.

<sup>3</sup>Herma Kay Hill. The outside substitute for the family. In Seymour M. Farber, Piero Mustacchi, and Roger H. L. Wilson, eds. Man and civilization, the family's search for survival. pp. 3-14. New York, New York, McGraw Hill. 1963. pp. 3-4.

Fulcomer<sup>1</sup>, like Burgess and Locke, considers structure, function, and role when describing the family. He discusses certain characteristics and trends which were of great significance in the family of 1963. The first point he makes relates to the very strong emphasis upon personal satisfaction. Another trend concerns the rising birth rates and the decrease in differences in the size of families among subgroups in our society. A significant factor is related to changes in the age structure of our society which affects the family life cycle, what persons constitute the family circle, and what actually goes on in the family. The continuance of considerable geographic and social mobility among families is a characteristic which makes for a sense of rootlessness and insecurity. He also points out that the age of marriage is going down and that this has a relationship to the divorce rate. He discusses still another characteristic of the contemporary family: "Many of our people, especially women and children, are living in families which are not complete, in the American sense. Someone is missing -- usually husband and father."<sup>2</sup> Other trends which he considers important include:

---

<sup>1</sup>David M. Fulcomer. What are today's families like? Journal of Home Economics 55: 693-698.

<sup>2</sup>Fulcomer, op. cit., p. 695.

The power structure and division of labor in families is very much confused....Children are still very much in the picture; but in a very different way from a few years ago -- causing many changes and quite a bit of anxiety,...Last, and most confusing to the family picture, are women! We don't know where they belong.<sup>1</sup>

All of these authors see families as moving from the traditional structures, functions, and roles of the past to new patterns. There is some disagreement, however, in regard to the inevitability of these trends away from traditional patterns. Jaco and Belknap<sup>2</sup> describe a recent trend as being a return to traditional functions, structure, and roles in families living in the fringe areas of cities. Although the dynamic nature of the family is not challenged by Jaco and Belknap, they see some indication that the interruption of the long-term trends listed by Burgess and Locke<sup>3</sup> may become sustained in the fringe family. They point out that particularly for the rapidly increasing fringe area, a somewhat different trend is taking place:

(1) Sustained-fertility through higher orders of birth; (2) A consequent increase in the size of the fringe family; (3) Marriage rates for males

---

<sup>1</sup>Fulcomer, op. cit., pp. 695-696.

<sup>2</sup>E. Gartly Jaco and Ivan Belknap. Is a new family form emerging in the urban fringe? In Marvin B. Sussman, ed. Source book in marriage and the family. 2nd ed. pp. 471-477. New York, New York, Houghton Mifflin Co. 1963.

<sup>3</sup>Burgess and Locke, op. cit.

higher in the rural non-farm areas than in both urban and rural farm areas; (4) Decrease in the age at marriage continuing; (5) Employment of both single and married women increasing, particularly for the higher age groups and with mothers of children from 12 to 17 years of age; (6) The historic functions of the family seemingly better retained in the fringe....<sup>1</sup>

Boskoff<sup>2</sup> agrees with Jaco and Belknap that middle class families, especially in suburban and fringe areas, are developing an urban variety of traditional familism. The frequency of visiting patterns among relatives and the increasing emphasis on the home and family-related activities are indications of family patterns which are often considered traditional.

Professional personnel working with or studying culturally deprived families also question the rapidity of the trend away from traditional patterns. The culture and style of the poor are depicted by Reissman<sup>3</sup> as retaining certain aspects of traditionalism. The minority poor often preserve their ethnic traditions. There may be an avoidance of the strain accompanying competitiveness and individualism and a

---

<sup>1</sup>Jaco and Belknap, op. cit., p. 476.

<sup>2</sup>Alvin Boskoff. The sociology of urban regions. New York, New York, Appleton-Century-Crofts. 1962. p. 162.

<sup>3</sup>Frank Riessman. Low-income culture: the strengths of the poor. Journal of Marriage and the Family 26:417-421. 1964.

tendency to obtain security in the extended family. In coping with their environment certain structural changes have occurred in the family. For example:

...among the Negro poor, a new family pattern evolved to meet this environmental threat: namely, the female-based, extended family structure where the mother, grandmother, aunts, and other members of the larger family band together to share the responsibilities of home management, child-rearing, and earning a living.<sup>1</sup>

Mead points out the dilemma of students of the family as they consider conflicting viewpoints:

The present American family is caught between two images -- the image the family people seem to think we once had, and that of a new, emerging one. In between the two there is a real family and it sometimes has a rather hard time.<sup>2</sup>

The role of home economics education in the process of change is extremely vital and its professional responsibilities are emphasized in the report of the Committee on Philosophy and Objectives of Home Economics: "Home economists must be among the first to anticipate and recognize change, to weigh the demands, and to set new directions for professional programs of benefit to families."<sup>3</sup>

---

<sup>1</sup>Riessman, op. cit., p. 418.

<sup>2</sup>Margaret Mead. How fares the American family. National Parent-Teacher 49: 22. 1955.

<sup>3</sup>American Home Economics Association. Committee on Philosophy and Objectives of Home Economics. Home economics: new directions. Washington D.C., author. 1959. p. 8.



Home economics classes in many junior high schools have pupils enrolled who come from families which are rural, urban, and suburban including sub-cultural variations of families which differ in social class, ethnic traditions, and racial characteristics. Social mobility, cross-cultural marriage, and merging sub-cultures also contribute to the wide variety of family backgrounds. How these pupils perceive family patterns is a concern of every teacher of home economics.

In addition to varying family backgrounds, there are discontinuities in the lives of junior high school pupils which may affect their perceptions. As they approach and reach puberty, they begin to face the tasks of accepting sex roles, becoming emancipated from parents, and turning from a submissive role to one of responsible self-direction. As they come to understand that all is not ideal in the adult world and that there are discrepancies between the ideal and the actual, they become sensitive about their own families. At this age the difference between developmental stages of peers is greater than at any other age. The rate of growth and development is rapid for some and slow for others.

To face their tasks adequately, pupils need opportunities for exploration and discovery. Grambs et al. see this as a period especially amenable to change and also to the

establishment of values:

Knowing the nature of the early adolescent, the quest for values should become a prime focus of junior high school education. Facts may change, and skills may vanish through disuse, but values, once accepted and acted upon, can grow and strengthen and make a difference -- for a lifetime.

The junior high school of the future deliberately will bring young people into situations in which they can explore, discuss and face up to the value confusions and contradictions and to the unparalleled opportunities that characterize the world in which they live.<sup>1</sup>

Home economics is considered by these authors as an area which can implement a program in value development.

The changes which are occurring in family life are seen by Lippeatt and Brown as a challenge to home economics:

"How to gear professional efforts in home economics to recognize them [changes] ...and to help families to adjust to them are perhaps the greatest opportunities with which home economics has ever been confronted."<sup>2</sup> Clark, et al. emphasize the importance of home economics during the junior high school years: "...home economics classes should be a must in the general education of all youth -- boys and

---

<sup>1</sup>Jean D. Grambs, Clarence G. Noyce, Franklin Patterson, and John Robertson. The junior high school we need. Washington D.C., Association for Supervision and Curriculum Development. 1961. p. 20.

<sup>2</sup>Selma F. Lippeatt and Helen I. Brown. Focus and promise of home economics: a family oriented perspective. New York, New York, The Macmillan Company. 1965. pp. 28-29.

girls -- for at least one of the junior high school years...."<sup>1</sup>  
 At this time when pupils are facing the development task of heterosexual adjustment, and of changing relationships with their families, it is especially important that home economics teachers consider the varying needs of the pupils and their family backgrounds in making decisions concerning curriculum development.

A review of curriculum guides and text books used for junior high school home economics courses reveals that many are based on a middle-class concept of family structure, functions, and roles, and that they fail to consider that families in present day culture vary greatly in their patterns and are in a state of flux. Many teachers are from middle-class backgrounds and are at present members of the middle-class. The changes in families, the varying backgrounds of pupils, the middle-class approach to textbooks and curriculum guides, and the middle-class orientation of teachers as a group all point to the need for knowledge concerning pupils' beliefs about the family and about their family backgrounds. Duvall emphasizes this need:

Education for family living is generally recognized as most effective when it begins where students are. Once a teacher knows the nature and range of

---

<sup>1</sup>Leonard H. Clark, Roymond L. Klein, and John B. Burks. The American secondary school curriculum. New York, New York, Macmillan Company. 1965. p. 331.

student attitudes, knowledge, and experiences, then plans for guiding student development toward increasing competence can be made. The teacher's knowledge of the field to be covered can then be adapted to the students in a particular class.<sup>1</sup>

To aid teachers in making curriculum decisions in the light of changing family patterns and varying family backgrounds of pupils, answers to three questions are needed:

- (1) Do pupils hold traditional or emerging beliefs about the family?
- (2) How do certain individual and group characteristics relate to their beliefs about the family?
- (3) How do their family backgrounds relate to their beliefs about the family?

### Purposes of the Study

A survey of instruments revealed that none was available for use by teachers of junior high school pupils to determine beliefs concerning the family. This led to the major purpose of this study: the development of an inventory of family beliefs held by junior high school pupils.

A second purpose was to explore the extent to which these beliefs differ among junior high school pupils in a particular school: North Junior High School, Eau Claire, Wisconsin. The characteristics included grade, sex,

---

<sup>1</sup>Evelyn Millis Duvall. Exploring student attitudes about dating. Journal of Home Economics 56: 86. 1964.

intelligence quotient, number of brothers, number of sisters, ordinal position in the family, unbroken and broken homes, working and non-working mothers, and church affiliations.

### Definition of Terms

The terms belief and ideal-type are basic to this study. Because there are several interpretations of these terms, a review of definitions is included.

### Beliefs

The importance of beliefs in relation to learning and behaving was recognized as early as 1877 by Pierce when he wrote concerning logical reasoning:

It is implied, for instance, that there are such states of mind as doubt and belief -- that a passage from one to the other is possible, the object of thought remaining the same, and that this transition is subject to some rules which all minds are alike bound by....Our beliefs guide our desires and shape our actions....The irritation of doubt causes a struggle to attain a state of belief. I shall term this struggle inquiry....<sup>1</sup>

Dewey enlarges upon the foundations for belief and emphasizes its importance:

A belief refers to something beyond itself by which its value is tested;...It is hardly

---

<sup>1</sup>Charles S. Pierce. The fixation of belief. In Philip P. Wiener, ed. Values in a universe of chance, selected writings of Charles S. Pierce. pp. 65-194. New York, New York, Doubleday. 1958. pp. 97-100.

necessary to lay stress upon the importance of belief. It covers all the matters of which we have no sure knowledge and yet which we are sufficiently confident of to act upon and also the matters that we now accept as certainly true, as knowledge, but which nevertheless may be questioned in the future...<sup>1</sup>

He relates it to reflective thought:

Active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of grounds that support it and the further conclusions to which it tends constitutes reflective thought...it includes a conscious and voluntary effort to establish belief upon a firm basis of evidence and rationality.<sup>2</sup>

In a more recent philosophical approach to belief,

Hook points out a relationship to attitudes:

First, in any concrete situation of ethical disagreement, if one knows what an individual's empirical beliefs are about that situation, one can almost always in fact tell what his attitudes will be. Indeed, some social psychologists measure a person's attitude by his indication of beliefs....<sup>3</sup>

Edwards<sup>4</sup> relates beliefs and attitudes when he states that one of the major assumptions in the construction of attitude

---

<sup>1</sup>John Dewey. How we think. New York, New York, D. C. Heath and Company. 1933. p. 6.

<sup>2</sup>Ibid., p. 9.

<sup>3</sup>Sidney Hook. The quest for being and other studies in naturalism and humanism. New York, New York, St. Martins Press. 1961. p. 65.

<sup>4</sup>Allen L. Edwards. Techniques of attitude scale construction. New York, New York, Appleton-Century-Crofts, Inc. 1957.

scales is that there will be differences in the belief and disbelief systems of persons. He defines beliefs:

By a person's beliefs about a psychological object we shall mean all of those statements relating to the object that he agrees with or accepts. By a person's dis-beliefs about a psychological object we mean all of those statements about the object that he disagrees with or rejects. There remains the possibility that there is a third group of statements that a given person may neither accept nor reject. These are statements that he does not believe and that he does not disbelieve,<sup>1</sup> but about which he is undecided or doubtful.<sup>1</sup>

In the literature the words belief, attitude, and value are sometimes used interchangeably. Corey<sup>2</sup> defines a value as an attitude, a standard, or a belief. Krathwohl et al.,<sup>3</sup> in a taxonomy of affective educational objectives, have designated Valuing as one level in the classification. Behavior categorized at the level of valuing is viewed as being sufficiently consistent and stable to have taken on the characteristics of a belief or an attitude. They state:

At the lowest level of Valuing, the student has what we might typically call a belief: he merely accepts a value, and so we call this level Acceptance of a

---

<sup>1</sup>Ibid., p. 10.

<sup>2</sup>Fay L. Corey. Value of future teachers: a study of attitudes toward contemporary issues. New York, New York, Bureau of Publications, Teachers' College, Columbia University. 1955.

<sup>3</sup>David R. Krathwohl, Benjamin S. Bloom, and Bertram B. Masia. Taxonomy of educational objectives. Handbook 2. Affective domain. New York, New York, David McKay Company. 1965.

value. At the highest level the term "commitment" or "conviction" is more appropriate than belief, with its connotation of "belief with little doubt."<sup>1</sup>

The concept of belief then is present in varying degrees of certitude throughout the category of Valuing. Therefore, at the lowest level of Valuing, certainty is at a low level and there is more readiness to re-evaluate than at higher levels. Also, at this level, behavior "shows enough continuity with respect to appropriate objects, phenomena, etc., that the person is perceived by others as holding the belief or value."<sup>2</sup> They see this level as acceptance rather than rejection of the value.

At the second level of Valuing, Preference for a value, there is an intermediate level of involvement between Acceptance and Commitment. Belief at the Commitment level "involves a high degree of certainty...it being a firm emotional acceptance of a belief upon admittedly non-rational grounds."<sup>3</sup> It is hoped by Krathwohl et al. that the classification of the behavior within the subcategories will lend a specificity of meaning that the term "attitude" lacks. There is no attempt to differentiate between beliefs and Valuing.

---

<sup>1</sup>Krathwohl et al., op. cit., p. 139.

<sup>2</sup>Ibid., p. 141.

<sup>3</sup>Ibid., p. 149.



The complexity of the relationship of attitudes, values, and beliefs is summarized by Scheffler<sup>1</sup> who sees beliefs as a cluster of dispositions to do various things under various associated circumstances. It is important to recognize "that a man's beliefs hang together and exercise mutual influence upon one another, and that they are, furthermore, in delicate interaction with his aims and attitudes."<sup>2</sup> He relates beliefs to the classroom:

...it is crucial that we recognize not only the ramifications of belief in conduct but also the influence of motivation and social climate on verbal expression. If we aim to engage the student's belief and not simply to shape his verbal output, we need to be able to communicate with him. For this to be possible, we need to create an atmosphere of security, so that verbal expression may approximate genuine belief.<sup>3</sup>

The definition by English and English is consistent with the ideas reviewed and was used in the present study:

an emotional acceptance of a proposition or doctrine upon what one implicitly considers adequate grounds... the grounds for belief, however, are often not examined, nor does the believer imply that others

---

<sup>1</sup>Israel Scheffler. Conditions of knowledge: an introduction to epistemology and education. Chicago, Illinois, Scott, Foresman and Co. 1965.

<sup>2</sup>Ibid., p. 86.

<sup>3</sup>Ibid., p. 90.

need have the same grounds. Beliefs have varying degrees of subjective certitude.<sup>1</sup>

Based on Edward's<sup>2</sup> definition of belief, it is assumed that a person's beliefs are the statements with which he agrees and his disbeliefs are the statements with which he disagrees.

### Ideal-type and constructed-type

Although there is evidence that families are undergoing change, there are questions concerning the direction and degree of change. One method of looking at data related to social change utilizes the sociological concept of the ideal- or constructed-type. Weber, a German sociologist, recognizing the heterogeneous nature of social change and the difficulty of measurement, developed "concepts in the form of deliberately accentuated aspects of human behavior: the famous ideal types."<sup>3</sup> Weber describes an ideal-type as being:

---

<sup>1</sup>Horace B. English and Ava Champney English. A comprehensive dictionary of psychological and psychoanalytical terms. New York, New York, Longmans, Green and Company. 1958. p. 64.

<sup>2</sup>Edwards, op. cit.

<sup>3</sup>Alvin Boskoff. From social thought to sociological theory. In Howard Becker and Alvin Boskoff, eds. pp. 3-32. New York, New York, Holt, Rinehart and Winston. 1957. p. 26.

...formed by the one-sided accentuation of one or more points of view and by the synthesis of a great many diffuse, discrete, more or less present and occasionally absent concrete individual phenomena, which are arranged according to those one-sidedly emphasized viewpoints into a unified analytical construct.<sup>1</sup>

The function of ideal-types in investigation, according to Weber, is the comparison with empirical reality in order to establish divergencies or similarities, and to make the characteristic features of relationship pragmatically clear and understandable by reference to the ideal-type. He stresses that an ideal-type has no connection with value-judgments and is a logical construct to be used as a mean not as an end.

In the United States, the concept of the ideal-type has been utilized as a constructive typology for the purpose of ordering and handling data. McKinney defines a constructed type as "a purposive, planned selection, abstraction, combination, and accentuation of a set of criteria that have empirical referents and that serve as a basis for comparison of empirical cases."<sup>2</sup> Becker views constructed

---

<sup>1</sup>Max Weber. The methodology of the social sciences. Glencoe, Illinois, The Free Press. 1949. p. 90.

<sup>2</sup>John C. McKinney. Methodology, procedures, and techniques in sociology. In Howard Becker and Alvin Boskoff, eds. Modern sociological theory in continuity and change. pp. 186-235. New York, New York, Holt, Rinehart and Winston. 1957. p. 225.

types as tools and relates them to the ideal-type of Weber: "...it is possible to say that the constructed type is an ideal type in the sense that it does not fit any single empirical instance."<sup>1</sup> Burgess and Locke,<sup>2</sup> in utilizing the ideal-type in the study of the family, point out four characteristics. First, the prefix "ideal" denotes merely logical perfection and does not relate to value. Second, the ideal-type represents the extremes and does not indicate central tendency. Third, the ideal-type is a logical construction and by its very nature cannot be found in reality. Fourth, it is a methodology for formulating concepts and for analysis and measurement of social reality and how reality differs from the ideal construct.

To use the ideal-type or constructed-type as a tool for the study of change in families, it is necessary to develop accentuated criteria to describe a dichotomy, or two poles, of family patterns. The development of these criteria allows comparisons to be made and positions on a continuum between the two extremes to be determined. Use of the criteria aids in ordering data in direction and

---

<sup>1</sup>Howard Becker. Constructive typology in the social sciences. In Harry Barnes, Howard Becker, and Frances Becker, eds. Contemporary social theory. pp. 17-46. New York, New York, D. Appleton-Century Co. 1940. p. 30.

<sup>2</sup>Burgess and Locke, op. cit., p. 689.

degree in reference to the extreme "constructed-" or "ideal-" types.

For the purpose of this study, several definitions were combined: ideal-types are mental constructs or logical abstractions, determined to some degree by the selectivity of the investigator. These accentuate characteristics in order to define extremes of some social concept, with no implications of "good" or "bad"; and are designed to be used as criteria for comparison and classification.

#### Characteristics of pupils

For this study the IQ was the cognitive characteristic and sex, grade, size of family, and ordinal position were demographic characteristics. Broken or unbroken homes, working or non-working mothers, and religion were considered social characteristics.

## REVIEW OF LITERATURE

To clarify the traditional-emerging concepts used in this study, literature involving the ideal-type construct in relationship to the family will be reviewed. In addition, investigations concerning family attitudes, values, and beliefs of children and adolescents will be reported.

## Ideal-type Construct in Family Research

The ideal-type construct was proposed by Burgess and Locke<sup>1</sup> as a basis for operationalizing their theory that the family is changing from an institution to a companionship. From this standpoint, the family as an institution and as a companionship would represent two polar conceptions. "The most extreme theoretical formulation of the institutional family would be one in which its unity would be determined entirely by the social pressure impinging on family members." In contrast to this, the companionship family "would focus upon the unity which develops out of mutual affection and intimate association of husband and wife and parents and children."<sup>2</sup>

On this theoretical basis, they describe the extreme

---

<sup>1</sup>Burgess and Locke, op. cit., p. 7.

<sup>2</sup>Burgess and Locke, op. cit., p. 7.

concepts or ideal-types of institution and companionship families for use in study of families. In the family as an institution, a combination of the powerful sanctions of mores, religion, and law result in the practically complete subordination of the individual members of the family to the authority of the patriarch in the family. In the companionship family, equality of the husband and wife and increasing participation by children as they grow older lead to decision by consensus. The institutional marriage is arranged by parents with emphasis upon prudence, economic factors, and social status; whereas in the companionship marriage, partners are selected on the basis of romance, affection, and personality adjustment. The success of the institutional family is judged by compliance with duty and the following of tradition; the companionship family by the achievement of personal happiness and a desire for innovation. The institutional family controls the permanence of marriage and family life by custom and community opinion; in contrast, the stability of the companionship family depends on bonds of affection, temperamental compatibility, and mutual interests. They describe the extreme concept of the institutional family as functioning in the areas of economics, education, health, and religion; and the extreme concept of the companionship family as delegating almost all of these functions to other social institutions.

This theoretical utilization of the constructive typology stimulated studies concerned with the changing family. Four studies are especially pertinent to the present investigation.

Traditional-developmental concepts of parenthood

To compare the ideologies of parenthood found in mothers' groups in various subcultures, Duvall<sup>1</sup> employed the concepts "traditional" and "developmental". She believes the family reflects and adjusts to industrialization, urbanization, and the secularization of life and accepts the Burgess and Locke concept of transition:

In its transition from the traditional institution type of family to the person-centered unit of companionship that it is becoming, conceptions of the role of the parent and the child are shifting.<sup>2</sup>

When the responses of 433 mothers in Chicago to two questions, "What are five things a good mother does?" and "What are five things a good child does?", were analyzed, they fell into two categories which were utilized as a basis for a traditional-developmental dichotomy. In general, a traditional "good mother" is described by Duvall as pre-occupied with the physical care of the house and physical

---

<sup>1</sup>Evelyn Millis Duvall. Conceptions of parenthood. American Journal of Sociology 52: 193-203. 1946.

<sup>2</sup>Ibid., p. 202.



needs of her children. She is the daily disciplinarian, training her children to an orderly and obedient life. Correspondingly, the "good child" keeps himself neat and clean, respects and obeys adults, respects property, is industrious, has a religious attitude toward life, and conforms to the family pattern of living.

The developmental "good mother" neither sets fixed goals for the child nor expects the child to conform to a rigid routine. This mother does not conceive of herself as all-knowing or all-powerful but rather helps the child develop emotionally, mentally, and socially. She guides the child to become more self-reliant and mature. The developmental "good child" is healthy, cooperative, happy, and contented. He confides in parents, is eager to learn, and makes progress toward standards in keeping with his developmental capacities.

The mothers responding to the two questions were grouped into four social class levels, two ethnic groups, two religious groups, and two age groups based on the age of the first child. The analysis of their responses revealed that certain qualities of a good mother tended to be mentioned most frequently regardless of social class, age of the first child, racial background, or religious affiliation. These qualities were concerned with taking care of the child physically and thus were classified as traditional by Duvall.

Duvall found further that mothers classified as developmental were more commonly upper than lower social class, white than Negro, and had young children rather than older children. The differences were more marked among social class levels, between Negroes and whites, and between mothers of older and younger children than they were between Jewish and non-Jewish mothers. Duvall concluded:

Thus, we hypothesize a seesaw progress....Some inexperienced mothers view their roles along new lines and break with the past in their efforts to make a more adequate adjustment to a changed social situation. As their children grow older and begin to represent them in the larger world, the earlier flexibility is modified by the demands of the more traditional mass. This theory of the shift in conceptions of role as a part of adjustment to social change would bear further investigation.<sup>1</sup>

In a study of fatherhood, Elder<sup>2</sup> utilized the techniques and the categories of Duvall to classify responses as traditional or developmental. Her sample consisted of 32 Iowa fathers randomly selected from 82,000 fathers who were inducted into military service during World War II. Because the father-child relationship is closely allied to the mother, the fathers were asked three questions: What are three good things a father does? a

---

<sup>1</sup>Duvall, op. cit., p. 203.

<sup>2</sup>Rachel Ann Elder. Traditional and developmental conceptions of fatherhood. *Marriage and Family Living* 11: 98-100, 106. 1949.

child does? a mother does? On the basis of the responses to these three questions, 19 of 32 fathers were classified as traditional and 13 as developmental. The two groups of fathers did not differ significantly in income, years of parental experience, age, education, rural or urban childhood background, number of siblings, or stability of parental home. They differed significantly, however, on items reflecting attitudes or relationships. For example, there were significant differences in regard to children's futures and to educational expectations. The author recognized the limitations due to the small number of subjects and did not attempt to draw conclusions.

#### Conceptions of marriage-roles

A study by Dunn<sup>1</sup> is especially pertinent to the present investigation. Although her subjects were senior rather than junior high school pupils and she was concerned with marriage role expectations rather than beliefs about families, she did develop an instrument based on an ideal-type construct and related the scores to certain pupil characteristics.

In developing the instrument, The Marriage Role Expectation Inventory, she secured a pool of statements. Original

---

<sup>1</sup>Marie S. Dunn. Marriage role expectations of adolescents. Marriage and Family Living 22: 99-111. 1960.

statements were obtained from 232 pupils who were asked to "Name five things that a good husband does," and "Name five things that a good wife does." These were used not only as ideas for items, but also as a basis for conceptual definitions of traditional and equalitarian roles, and as a means of defining areas with which adolescent marriage role expectations are concerned.

The seven areas defined were: authority patterns, homemaking, care of children, personal characteristics, social participation, education, and financial support and employment. A team of judges aided in selecting the traditional and equalitarian items for the preliminary form of the inventory. This form was administered to 186 boys and girls and an item analysis using a t-test and a 5 per cent level of probability served as a means of selecting the 71 items for the final inventory. Since it contained items written in the first person, two forms were necessary: one for boys and one for girls.

The subjects included 436 white, high school seniors enrolled in urban and rural public high schools in Louisiana: 238 girls and 198 boys, 16 and 21 years of age. Five social classes were represented and approximately one-half were urban residents, one-third were rural-nonfarm, and the remainder were farm residents. The responses were scored by determining the number of agreements with the statements in

each of the seven areas.

More than half of the group agreed with more equalitarian than traditional items in all subscales of the inventory, but the equalitarian expectations were considerably less frequent in some areas than others. Fewer respondents expressed equalitarian views with regard to homemaking, and financial support and employment than with regard to authority patterns, care of children, personal characteristics, social participation, and education. The majority of the girls saw housekeeping as their responsibility and the majority of the boys expected to assume the responsibility of earning the living. Certain inconsistencies were apparent, however, while only  $3\frac{1}{4}$  per cent of the girls agreed that the husband would assume entire responsibility for earning the living, less than half responded that they expected to work. Formal education was viewed by the respondents as being important for both husband and wives and getting married and going to college seemed to be an accepted expectation of many. Personal characteristics were as important as the skills of homemaking and earning a living according to these adolescents. Responses to items referring to social participation revealed some contradictions: the proportion of subjects favoring equalitarian statements was considerably greater than traditional statements, but several single items revealed strong traditional role conceptions. The conceptions concerning

care of children were more consistently equalitarian than those for any other area. In relation to authority patterns, the equalitarian conception of marriage roles was evident, but more boys than girls favored traditional responses. The majority of the group also agreed that children should share in making family decisions.

Chi-square analyses were used to examine the variability of scores by social class, place of residence, sex, and marital status. The analysis of total scores indicated that traditional conceptions were more commonly associated with responses of boys than girls, of rural than urban residents, and of lower class than middle or upper class respondents. This was not found in all areas, however. More girls than boys favored equalitarian roles in the areas of authority, care of children, personal characteristics, and financial support and employment, but the only highly significant sex difference was in the area of care of children. In relation to homemaking, more boys than girls agreed with authoritarian items, although the difference was not highly significant. Responses concerning social participation and education were independent of sex. More urban than rural residents were classified as equalitarian in the areas of care of children, personal characteristics, and education. The other four areas were independent of place of residence. There were some significant differences between social

classes. More lower class than upper or middle class respondents agreed with traditional conceptions concerning care of children, education, and financial support and employment. Expectations related to other areas were independent of social class.

Dunn predicts that the trend in the American family will be toward a companionship-equalitarian type, but she comments on the findings:

...the concept of "equality" in family member roles is not unidimensional, [sic] but, instead, may vary considerably from one area of family interaction to another, as well as from one individual to another. The examination of subscale scores and of responses to individual items within each subscale has served to demonstrate that the degree to which role expectations reflect equalitarianism is considerably influenced by the situation in which the role is expressed.<sup>1</sup>

She stresses the importance of recognizing the potential for conflict or disillusionment inherent in the nature of these role expectations. Inconsistencies, unrealistic expectations, and differences in response serve to emphasize the importance of family life education at the high school level.

#### Traditional and emergent family types

Another investigation which utilized the theoretical insights and methodological techniques of the ideal-type

---

<sup>1</sup>Dunn, op. cit., p. 103.

construct was one made by Kauffman.<sup>1</sup> The problem of this study was:

...to determine whether, among Mennonites, the socialization and interaction processes appear to be more "successful" in families which evidence primarily traditional traits or in families which evidence primarily the emergent traits.<sup>2</sup>

The data were collected through the personal administration of questionnaires. There were 159 Mennonite families drawn in the sample and 149 cooperated fully. Questionnaires were given the husband, the wife, and the oldest child, if he was between the ages 13 and 19. The income levels of the families ranged from \$1,800 to \$35,000 and the median income was \$4,540 as compared with a national median of \$4,200 for that year. Because the population was restricted to one religious group, the religious, ethnic, and racial variables were constant.

In Kauffman's traditional-emergent scale, he conceptualized the traditional family as the one involving the least change and the emergent family as the one which reflected the greatest change. The following were defined

---

<sup>1</sup>J. Howard Kauffman. A comparative study of traditional and emergent family types among midwest Mennonites. Microfilm copy, unpublished Ph.D. thesis, The University of Chicago, Chicago, Illinois. Ann Arbor, Michigan, University Microfilms. 1960.

<sup>2</sup>Ibid., p. 7.



as traditional traits: authoritarian behavior norms, patriarchal distribution of authority, little open demonstration of affection, emphasis on strict obedience of children, husband seldom or never helps with housework, children seldom or never consulted on major family decisions, wife seldom or never works outside the home, family finances managed by the husband, money earnings of children turned over to the parents, and little or no sex education received from parents. The logical opposites of these traits made up the emergent definitions. The range of possible scores was zero to 84, the higher the score the more emergent the behavior. The scores of the husbands ranged from 20 to 54 and those of the wives from 27 to 55. The total sample for the study was dichotomized into 75 traditional families and 74 emergent families. Approximately 58 per cent of rural farm, 36 per cent of rural non-farm, and 27 per cent of the urban families were classified as traditional. The emergent classification included approximately 42 per cent of rural farm, 64 per cent of rural non-farm and 73 per cent of urban families.

The criteria selected as indicators of "successful" families included: the quality of interpersonal relationships within the family; personality traits of the child, including ability to relate successfully to peers; and the acceptance of Mennonite cultural and religious values.

The findings indicated that the husband-wife relationships, and the quality of child-parent relationships were more successful in the emergent type of family. The third criterion of "success" related to the acceptance of Mennonite values and Kauffman summarized his findings thus:

When high parent acceptance of Mennonite values is coupled with high child-parent relations scores, the child value-acceptance scores tend to be high. Conversely, low parent value-acceptance and poor child-parent relations is productive of low child value-acceptance.<sup>1</sup>

The correlation between family type and child value-acceptance was approximately zero, and, hence, the transition from traditional to emergent family patterns cannot be interpreted as contributing to deviancy from traditional Mennonite values.

To determine the significance of the relationship between variables, the chi square test was applied to the percentage distributions. The traditional family was found to be positively and significantly associated with rural residence and farming occupations. There was no significant relationship between family type and income level of the family or educational levels of the husband and wife. A high marital success score was found to be positively and significantly related to the emergent family type. In this

---

<sup>1</sup>Kauffman, op. cit., p. 183.

sample, a higher quality of child-parent relationships was associated with emergent type of family but the relationship was not significant. There was no difference in child-parent relationship scores in families of differing size. Child-peer relationship scores were positively, but not significantly, related to the emergent family type. Child-parent and child-peer scores were significantly related, but not child-peer and marital success scores. The relationship of child personality traits to emergent family types was not significant, but child-parent relationships and marital success scores were related in a positive direction. The child's acceptance of Mennonite values was found to be positively and highly significantly related to parents' acceptance of Mennonite values and to the quality of the child-parent relationship.

Kauffman concluded that:

...modern family trends among Mennonites do not tend to weaken the family interpersonal relationships or the child development pattern. On the contrary, the processes of interaction and socialization appear to be somewhat more successful in families which evidence primarily emergent traits.<sup>1</sup>

He further concluded that the transmission of Mennonite values is more dependent on the child-parent relations than

---

<sup>1</sup>Kauffman, op. cit., p. 181.

on other family characteristics such as place of residence and size of family.

### Family Attitudes, Values, and Beliefs

Because of the difficulty in measuring affective behavior, research concerning family attitudes, values, and beliefs is limited. Three extensive studies of adolescents contain findings which are related to the family.<sup>1</sup> Five additional studies of adolescent family attitudes are reported, but only those findings which are related to the present investigation will be included.

In a survey of girls for the Girl Scouts of the United States by the Survey Research Center of the University of Michigan,<sup>1</sup> some of the questions were related to the family. The questionnaire consisted of "open-end" questions and the girls were encouraged to give free responses. A stratified sample was drawn from schools in the Survey Center's 66 sample counties and included 1,925 girls in grades six or above. The data were analyzed by three age groups: under age 14, 14 to 16, and over 16. The first two are of special concern here.

---

<sup>1</sup>University of Michigan. Survey Research Center. Institute for Social Research. Adolescent girls: a nationwide study of girls between eleven and eighteen years of age made for the Girl Scouts of the U.S.A. Ann Arbor, Michigan, author. 1956.

A series of questions concerning conflict in the home revealed that girls under 14 were most likely to disagree with their parents about clothes and make-up and girls from 14 to 16 about driving and dating. Friendships with girls was a source of dissension reported by one-third of the sample but did not differ by age groups. Of the total sample, 75 per cent wished that parents were less restrictive.

When asked, "What adult do you admire most?", 64 per cent of the replies of the girls under 14 included a family figure. Fewer of the older girls preferred a family figure: 55 per cent ages 14 to 16, and 46 per cent over age 16. By far the largest number of girls in all age groups admired mother, while other feminine relatives ranked next, and father and male relatives ranked lowest.

The summary of the report pointed out certain relationships to the family: girls under 14 are closely integrated into the family circle, parents still maintain close control over their behavior and are still directing their day to day decisions. The girls ages 14 to 16 are moving toward greater independence from the family and are in the age group most strongly in conflict over parental restrictions. The average girl in this sample has a stable relationship with her parents, has expectations similar to parents about family control over adolescent behavior, and views parental authority as reasonable.

In 1957 Remmers and Radler<sup>1</sup> published a report on the American adolescent based on data collected by the Purdue Opinion Polls. Questions for the poll were derived from anonymous letters received from adolescents. The findings were categorized by sex, grade, population of home town, religious affiliation, income area of the United States, parents' education and parents' age. The sample of 2,500 pupils included: 1,225 boys and 1,275 girls in grades nine through 12, of whom 975 lived in rural and 1,525 in urban areas in four regions of the United States.

Certain inconsistencies in attitudes were apparent in the responses. For example, 59 per cent felt that parents should "seldom" decide on their child's future occupation, yet six per cent believed that parents should "always try to protect young people from making the mistakes they themselves made in their youth." This and other inconsistencies reinforce the conclusions of Dunn's study of marriage role expectations which revealed unrealistic expectations and inconsistent responses.

The responses to some questions in the Remmers and Radler survey revealed developmental differences by age and sex. While 47 per cent of the ninth-grade pupils thought that parents should decide the child's occupation,

---

<sup>1</sup>H. H. Remmers and D. H. Radler. The American teenager. New York, New York, The Bobbs-Merrill Company, Inc. 1957.

only 37 per cent of the twelfth-grade pupils believed the parents should make this decision. Only 42 per cent of the boys, but 63 per cent of the girls believed that parents should know where high school students are in the evening. Twenty-three per cent of the ninth-grade and 15 per cent of the twelfth-grade pupils believed parents were too strict. Related to problems with parents, differences were found which would be expected; for example, 22 per cent of the ninth grade pupils believed parents are too strict about going out at night while only nine per cent of the twelfth-grade pupils viewed this as a problem. More ninth-grade than twelfth-grade pupils viewed such things as "nagging about studying", "too much criticism", and "parents expect too much of me" as problems.

There are differences in proportions of responses to similar questions in the Michigan study and the Remmers and Radler study, especially on questions concerning restrictiveness of parents. For example, 75 per cent of the girls included in the Michigan study wished their parents were less restrictive and a majority of the subjects in the Remmers and Radler study viewed parental strictness as being "all right". These differences could be due to factors such as sampling, but could also be related to differences in family background or individual characteristics, and such relationships were not analyzed in either study.

The Texas Cooperative Youth Study, reported by Moore and Holtzman<sup>1</sup>, is related to the present study as the data concerned attitudes toward personal and family living and the focus of the total project was the family. The need for an increasingly functional approach to curriculum planning in education for home and family living in high schools gave impetus to the study. It was designed to collect information pertaining to personal and social attitudes, problems, concerns, and interests of typical high school youth. The findings selected for review here deal with responses to the scales Attitudes toward Personal and Family Living, especially those concerned with authoritarian discipline and family problems; and Concerns and Problems in Personal and Family Living, especially those involving resentment of family life style. Items for these scales were developed through extensive statistical item analysis of statements plus a rational approach utilizing expert judges.

Approximately 13,000 pupils comprised the stratified sample of ninth-through twelfth-grade youth from 182 high schools in Texas. Since several minor biases were present even after careful sampling procedures, a sub-sample of

---

<sup>1</sup>Bernice Milburn Moore and Wayne H. Holtzman. Tomorrow's parents: a study of youth and their families. Austin, Texas, The Hogg Foundation for Mental Health. 1965.



1,000 cases, which was more representative of the Texas population, was drawn for descriptive analysis. For analysis of variance, other sub-samples were drawn in such a way that certain variables could be held constant or systematically varied as independent variables.

Over 77 per cent of the subjects lived with both parents and approximately 90 per cent lived with their own parents or one own parent. Parents' occupations ranged from unskilled labor to professions and large-business management, and education from elementary school to college. The majority of the youth came from families of the middle class.

There were significant differences in responses by sex and grade level. More boys than girls indicated authoritarian attitudes and adolescents in ninth- and tenth-grades expressed more positive attitudes toward authoritarian discipline than those in grades eleven and twelve. There was a noticeable difference in attitudes even between the ninth and tenth grade pupils.

Four church preferences occurred frequently enough to merit inclusion in the analysis: Baptist, Catholic, Christian, and Methodist. Significant differences were noted on the authoritarian discipline, family problems, and family tension scales. The highest mean scores occurred in the Catholic group on these scales. Analyses revealed no significant differences between religious groups in

response to the family tension scale for youth with college-educated fathers, but there was a significant relationship between religious affiliations and responses by offspring of fathers with elementary or high school education.

Pupils living with both natural parents were significantly more authoritarian in their concept of discipline than those living with mothers alone or with mothers and stepfathers. Pupils living with stepfathers evidenced more resentment of family life style and greater family tension than those living with mother and father or with mother only, except in cases where the real father had attended only grade or high school.

The three scales also revealed significantly more conflict as the size of the family increased. The sharpest increase in score occurred in pupils from homes with six or more children. Girls indicated significantly more conflict than boys as family size increased beyond three children, but the sex of siblings in the family was not significant.

Whether mothers worked outside the home made no significant difference in the attitudes of their offspring, however, resentment of family life style differed with father's occupation when the mother worked and did not work. Youth from homes where mothers worked showed varying degrees of criticism related to fathers' occupations. The least

critical of family living were pupils whose mothers did not work and whose fathers were in small businesses. Pupils whose mothers were employed and whose status level was indicated by the professional or managerial roles of their fathers were least resentful of family life style.

In conclusion, Moore and Holtzman stated several general propositions which have implications for the present study. The attitudes, problems, concerns, and interests of youth can be understood only in the context of the families and homes from which they come. Few universal attitudes were discovered, but rather the attitudes varied as subcultural group membership of the family varied. The attitudes tended to vary by sex but the concerns and interests did not show any relationship to sex. Family type by size and parental arrangement and by religious denominational choice were related to attitudes.

To ascertain relationships among marital happiness of parents as viewed by adolescents, affection for parents, and homogeneity in backgrounds of parents, Johannis and Rollins<sup>1</sup> obtained information from a sample representing families with one or more children attending eight high

---

<sup>1</sup>Theodore B. Johannis, Jr. and James Rollins. Attitudes of teen-agers toward family relationships and homogamy [sic] of social characteristics of their parents. *Sociology and Social Research* 43: 415-420. 1959.

schools in Tampa, Florida. The 1,148 respondents were in the tenth grade. Data were obtained from questionnaires about six background factors: happiness of parents' marriage as viewed by the subject; attitudes toward home life; and attitudes toward father, mother, and siblings.

Homogeneity in background of parents, measured by the number of characteristics which were shared, was found to be high. Eighty per cent of the pupils rated the marriage of their parents as happy or very happy, and 82 per cent stated that they were satisfied or very satisfied with home life.

The relationships of the number of shared background characteristics to marital happiness and attitudes toward home life, parents, and siblings were not significant. Johannis and Rollins concluded that this lack of significant relationships raises questions about the emphasis on the need for homogeneity in background of parents which is found in several high school text books on marriage and family. No significant differences were found between views of marital happiness of parents and attitude toward home life, however, a significant difference was found between attitudes toward home life and toward fathers and mothers. There was a significant difference between attitude toward siblings and marital happiness of parents, between attitudes toward fathers and mothers. A significant difference indicated more positive attitudes toward mothers than toward fathers.

A study by Slocum and Stone<sup>1</sup> was concerned with the development of a method for evaluating the extent of the influence of selected family values, standards, and interaction patterns upon the attitudes and conduct of adolescents. Four major aspects of family life were chosen for study: extent to which democracy is used by parents in family management, cooperation in the home, fairness of discipline in the home, and degree of affection in the family. A pool of statements was assembled from the literature and previous work of the authors. The statements were evaluated by judges, and tried with eighth-grade boys and girls to make certain the vocabulary was acceptable. The instrument was composed of 37 statements plus a question which asked the pupil to rate his own family on each of the four aspects. The test for internal consistency indicated that the coefficients for the affection and discipline scales were adequate for Guttman-type scales. Since the coefficients of reproducibility were borderline for the democratic management and cooperation scales, they were regarded as quasi-scales. As a reliability check, the data from four communities were processed separately and revealed a high degree of similarity.

---

<sup>1</sup>W. L. Slocum and Carol L. Stone. A method for measuring family images held by teen-agers. *Marriage and Family Living* 21: 245-250. 1959.

The inventory was administered to 3,800 boys and girls in four high schools in the state of Washington. At the same time, the pupils responded to a series of seven items dealing with rules and regulations they had broken. These were scored so that a high delinquency score was associated with the largest number of offenses. The chi-square test was applied to determine relation of delinquency and attitudes.

Low delinquency scores were significantly associated with high ratings on the cooperation scale and the affection scale, a "fair or very fair" rating on the discipline scale, and a high rating on the democracy scale for girls in two of the four communities and for boys in one community. The authors concluded that there is some relationship between the images which adolescents have of their families and conforming behavior, but realized that the influences were not clear-cut and the associations were not high. They recommended further research to identify and evaluate significant reference groups other than the family.

Dentler and Hutchinson<sup>1</sup> endeavored to test the extent to which family members share common family-related

---

<sup>1</sup>Robert A. Dentler and J. Glenn Hutchinson. Socio-economic versus family membership status as sources of family attitude consensus. *Child Development* 32: 249-254. 1961.

attitudes. Data were secured from parents and adolescents in 75 families who responded to 10 attitude questions concerning expression of love, companionship, and authority. The hypotheses were: attitude agreement is greater in natural families than in artificially composed groups, and class differences in attitude are greater between families than between artificial groups.

To test the hypotheses, the families were categorized into three classes by father's income, occupation, and education. Artificial groups were devised by randomly sorting individuals into groups containing husband, wife, and children from different families. Differences between scores of paired individuals were summed for each family and each artificial group.

Family groups did not show significantly greater agreement than artificial groups as a whole or by class, but differences between socio-economic classes were significant for both family groups and artificial groups, except between the first two classes. Thus, both hypotheses were rejected. Husbands and wives were uniformly most congruent in their attitude responses and the pairs containing adolescents differed most. The investigators suggest that family-related attitudes were differentiated by determinants such as socio-economic status, age, and sex rather than family membership status. They recommend further research to

explore the effects of ethnic, religious, and subcultural variations within and among families.

An exploration of the relationships between the socio-economic status of families and adolescents' attitudes toward authority in the home, school, and with friends at three age levels was made by Tuma and Livson.<sup>1</sup> The subjects were a subsample of a larger group and consisted of 19 boys and 29 girls for whom data were available at each of three ages: 14, 15, and 16. The children were reared during the depression era and their adolescence occurred during the span of World War II. The data concerning attitude toward authority were acquired from interviews, teacher ratings, and sociometric appraisals in school. From these, the pupils were given a rating on a five-point scale: five points for greatest conformity and one point for least conformity or most individualistic attitude toward authority. A number of socioeconomic indices, including education of parents, were used to assign status level to the families of the pupils. The three age groups were compared on attitudes toward authority in three situations resulting in nine comparisons.

The girls showed higher conformity than boys in seven

---

<sup>1</sup>Elias Tuma and Norman Livson. Family socioeconomic status and adolescent attitudes to authority. *Child Development* 31: 387-399. 1960.



of the nine comparisons, but only one significant sex difference was found: age 16, attitude to authority with peers. There was a consistent tendency for girls to increase their degree of conformity from ages 14 to 16 in home, school, and friendship groups, but no clear age trend was found for boys. The average ratings for both sexes fell consistently on the conformity side of the scale. Boys and girls tended to show the same degree of conformity in school and with peers at age 14, but the attitudes toward authority in the home were different. The tendency for difference in attitudes in the three situations was less at age 15 than 14 and was no longer apparent for either sex at age 16.

Comparison of the conformity scores and the socioeconomic scores indicated that for boys the relationships were consistently negative, but only two of the nine relationships were significant at the five per cent level: home at 15 years and peers at 16 years. No significant relationships were obtained for girls and the relationships were not consistent in direction. The mother's education was the single, most powerful factor in boys' attitudes to authority.

The investigators believed that the cultural expectation of greater conformity in girls than boys may be equally implemented in families along the full socioeconomic range and that determinants of conformity in girls other than

socioeconomic factors need to be sought. Since the investigation dealt with so few subjects and the data were collected during an atypical social period, the findings must be carefully interpreted.

In summary, the studies concerned with the traditional or non-traditional "ideal-types" indicate that more traditional concepts of the family are found in rural than urban areas, and in lower than higher socioeconomics levels. There are also data to support the belief that husbands and boys have somewhat more traditional concepts than wives and girls. Each of the investigations points out that it is important to consider several factors when studying family attitudes and concepts.

The research relating to adolescents' family attitudes, beliefs, and values also emphasizes the need for understanding the multiple factors which relate to the wide variety of family concepts and beliefs. The data provide a basis for challenging some commonly accepted ideas about the relationship of background factors to family attitudes. For example, the ordinal position of a child is often considered an important factor in family attitudes, however, the studies reviewed here revealed little relationship. There has been controversy over the effect of the working mother on the adolescent, and again these studies discerned little relationship between working mothers and adolescent attitudes toward

the family except when other factors were also considered.

There were some consistent findings noted such as the increase in independent attitudes toward parental authority as the adolescents grew older, but the inconsistencies which were apparent within and between studies support the widely accepted view of the stresses and discontinuities of early adolescence. It may be concluded that the attitudes, beliefs and values of the adolescent in a changing family have roots in his entire background and additional knowledge of the relationship of beliefs to social and psychological characteristics is needed.

## METHOD OF PROCEDURE

The major purposes of this study were to develop an instrument which can be used to determine pupils' beliefs concerning certain ideas and concepts about the family and to relate these beliefs to certain individual and group characteristics of the pupils in one junior high school. The characteristics included grade, sex, intelligence, numbers of sisters and brothers, ordinal position in the family, religion, whether the home was broken, and whether the mother worked outside the home.

## Development of the Inventory and Cover Sheet

To develop an instrument which could be used to study beliefs about the psychological object, the family, it was necessary to obtain items or statements which represent all possible ideas about the object. Edwards uses a special term for a group of such statements: "The class of all possible statements that could be made about a given psychological object is often called a universe of content or simply a universe."<sup>1</sup>

---

<sup>1</sup>Edwards, op. cit., p. 10.

### The universe of content

Since this study was concerned particularly with junior high school pupils, their responses to questions about the family were sought as a major source of ideas for the universe. As a basis for constructing questions to collect responses from pupils, six temporary categories were established: Family, Parents, Brothers and Sisters, Self in the Family, Family Resources, Home and Community, and Extended Family. After questions were developed for each category, they were arbitrarily divided into sets with questions from each category included in each set. The number of questions was limited so responses could be obtained in approximately one-half hour. This grouping of questions resulted in seven sets or forms. See Appendix A.

These forms were administered to 107 boys and 165 girls in seventh, eighth, and ninth grades in schools in Iowa, Minnesota, and South Dakota. The schools included large and small schools in large and small communities and one Indian school in South Dakota. The particular schools were chosen because of convenience. The distribution of boys and girls responding to each form is shown in Table 1. Responses to the questions were interpreted and edited to make complete and grammatically correct sentences.

Instruments which had been previously developed to measure psychological objects related to the family served

Table 1. Distribution according to sex of respondents to forms A - H

Sex	A	B	C	D	E	F	G	H	Total
Boys	6	10	2	13	11	22	19	24	107
Girls	30	27	25	18	0	22	19	24	165
Total	36	37	27	31	11	44	38	48	272

as another source of ideas for the universe: Evaluation Materials in Family Relations, Marriage Role Expectation Inventory, Elias Family Opinion Survey, Attitude Scales, Just Suppose Inventory, Problems in Personal and Family Living, and The Otto Family Strength Survey. Junior high school and college texts about the family were also consulted as a final source of ideas.

The resulting 550 statements were written on cards. In order to determine how completely these statements covered the significant aspects of family life, the cards were sorted using the sociological frame of reference developed by Kuhn for the purpose of comparing family patterns:

- I. Role and status of family members:
  - A. Functions of father, mother, child
  - B. Patterns of subordination and superordination
  - C. Any notions of intrinsic, ultimate value attributed to members or any category of members

- II. Functions of the family:
  - A. Educational
  - B. Economic
  - C. Religious
  - D. Recreational
  - E. Social control
- III. Ideology of the family:
  - A. Basic meaning or purpose attributed to marriage and family relationships, as implicit in
    - 1. Interrelationship of the family with other institutions such as the church, the school, the state, and business
    - 2. Sex and morality attitudes
    - 3. Patterns of choosing mates and of meeting marital dissolution<sup>1</sup>

This sorting helped to identify statements which were similar in content and thus to eliminate some. The approximately 300 items which remained were then edited using Edwards informal criteria for attitude statements:

1. Avoid statements that refer to the past rather than to the present.
2. Avoid statements that are factual or capable of being interpreted as factual.
3. Avoid statements that may be interpreted in more than one way.
4. Avoid statements that are irrelevant to the psychological object under consideration.
5. Avoid statements that are likely to be endorsed by almost everyone or by almost no one.
6. Select statements that are believed to cover the entire range of the affective scale of interest.
7. Keep the language of the statements simple, clear and direct.
8. Statements should be short, rarely exceeding 20 words.
9. Each statement should contain only one complete thought.

---

<sup>1</sup>M. H. Kuhn. American families today: development and differentiation of types. In Howard Becker and Reuben Hill, eds. Family, marriage, and parenthood. pp. 131-168. Boston, Massachusetts, D. C. Heath and Company. 1948. pp. 133-134.

10. Statements containing universals such as all, always, none, and never often introduce ambiguity and should be avoided.
11. Words such as only, just, merely, and others of a similar nature should be used with care and moderation in writing statements.
12. Whenever possible, statements should be in the form of simple sentences rather than in the form of compound or complex sentences.
13. Avoid the use of words that may not be understood by those who are to be given the completed scale.
14. Avoid the use of double negatives.<sup>1</sup>

One additional criterion was used: Statements should be applicable to both boys and girls. Three junior high school home economics teachers evaluated the statements in relationship to Edwards' criterion number 13. The use of the criteria resulted in the rewording, combining and eliminating of several statements.

The responses of the pupils to the questions indicated that certain concepts were limited to particular groups. The word "teen-ager" referred to themselves and their peers, and the word "children" referred to all of the brothers and sisters in the home. Therefore, this terminology was used in editing the statements.

#### Traditional-emerging definitions

Since it was not intended to develop an instrument that would be used to determine the value of beliefs, the

---

<sup>1</sup>Edwards, op. cit., pp. 13-14.



items were classified into two categories on the theoretical basis of the sociological concept of the "ideal-type" construct. According to Burgess and Locke, "The 'ideal-type' analysis as a scientific method involves the identification, isolation, and accentuation of the logical extreme of the selected attribute."<sup>1</sup> Constructive typology represents the extremes and describes the logical abstraction of perfection at either end of a dichotomy. It does not carry any connotation of what is "ideal" or what "ought to be". Since the extremes are abstractions, it is possible for reality to lie at any point on a continuum between the extremes. This method is a way of handling and ordering data which allows measurement of how far each individual or group deviates from the "ideal-types" and how the individual relates to the group norms.

After a study of the literature, it was decided that the words "traditional" and "emerging" were most descriptive of the extremes of family concepts in our society. The classification of items necessitated the establishment of operational definitions for the "ideal-types". The literature and professors of family-life education were consulted in the establishment of the following descriptions:

---

<sup>1</sup>Burgess and Locke, op. cit., p. vii.

The Traditional Family

1. Sees compliance with duty as a goal
2. Follows tradition
3. Definitely differentiates between male and female roles, and between adult and child roles
4. Has a definitely established hierarchy of communication channels and exhibits controlled affectional communication
5. Considers kinship the basic social bond
6. Achieves status as total family regardless of individual skills and accomplishments
7. Participates in outside groups on a family basis
8. Places emphasis on objectives established by the authority figure or by tradition
9. Is a major influence in economic, educational, recreational, and religious functions
10. Bases behavior, discipline, and obedience patterns on authority and custom

The Emerging Family

1. Sees personal happiness as a goal
2. Desires innovation
3. Accepts an interchange of female and male roles
4. Has open communication channels with frequent affectional communication
5. Develops social bonds with many groups
6. Allows different status levels for individuals within the family
7. Participates in a wide variety of groups on an individual basis
8. Places emphasis on individual objectives
9. Is willing to relinquish its influence in economic, educational, recreational, and religious functions to other social groups
10. Bases behavior, discipline and obedience patterns on rationality, consensus, and bonds of affection

11. Is authoritarian and based on the subordination of the individual members to the authority figure

11. Is developmental and based on the worth and developmental stage of the individuals

The descriptions were numbered to facilitate their use in differentiating between items which would be considered traditional or emerging; the numbers do not imply order of importance.

The application of these definitions resulted in the elimination of some items because they could not be classified as either traditional or emerging and others because they were duplicates, thus reducing still further the number of items. An attempt was made to have approximately the same number of items for each "ideal-type". When two items appeared to be very similar in content, several lay persons, who were not familiar with the items, were asked to read the statements and comment upon the meaning. Items were combined or eliminated on the basis of the comments. After eliminations were made 110 items remained.

### Content validity

The validity of responses to an instrument designed to measure beliefs is difficult to establish when there are no other instruments to use for comparing responses. Because no such instruments were found, it was decided to determine the content validity of the statements by relating them to

the traditional-emerging definitions. Thus, six judges each of whom had an earned doctorate in education, family life, or sociology were asked to classify the 110 items as traditional or emerging. See Appendix B. If three or more judges disagreed with or questioned the classification of the item, it was discarded or restated. The judges also made recommendations for changes in wording and for additions. Of the 110 items, nine were discarded, two were restated, and two were added. The 103 remaining statements were then placed in a hat and drawn to obtain a random order for placement in the inventory.

#### Providing for pupil response

To obtain a record of the pupils' beliefs about each statement, a commonly used means was employed: a letter was to be circled by the pupil to indicate that he "agreed", "disagreed", or was "undecided about" the statement in question. To determine the extent to which junior high school pupils were able to make discriminations in their strength of agreement or disagreement, two forms were used for the first trial of the inventory. One form directed the pupils to mark one of three responses: A (agree), D (disagree), or U (undecided). The other form provided five responses: SA (strongly agree), A (agree), U(undecided), D (disagree), or SD (strongly disagree).

### The cover sheet

A cover sheet was developed which included questions designed to obtain data regarding the variables to be studied. Ten spaces were numbered and left blank for data which were to be obtained from the school records.

### Pre-testing and refining the inventory and cover sheet

The major purposes of the trial were to determine the clarity of the statements and directions, the length of time it took to respond, and whether to provide three or five choices for responding. The two forms were administered to 53 seventh-grade boys and girls in Menomonie Junior High School, Menomonie, Wisconsin. It took the group approximately one-half hour to complete the inventory and cover sheet.

The lack of questions and an analysis of the responses indicated that the pupils had no more difficulty making choices with a five-point than with a three-point scale, therefore five choices were provided in the inventory. When the responses were tabulated, it was discovered that there were some items with which there was universal agreement or disagreement. These items were discarded as being unnecessary or reworded to make them more controversial. Because several pupils failed to follow across the page and record their responses in the proper line of the inventory and the

cover sheet, the responses as well as statements were numbered. Since many of the pupils raised questions about items on the cover sheet it was decided that the person administering the cover sheet should read these items aloud and answer questions as the pupils recorded the data.

### Collection of Data

#### Administration of inventory and cover sheet

After the trial and revision, suggestions for administration of the inventory were written and a short introduction was prepared for the teachers who were to administer the inventory. See Appendix C. The North Junior High School, Eau Claire, Wisconsin was selected for the study because the school population approximated the desired number for the statistical treatment of the data, the attitude of the administration was favorable, and it was geographically convenient. The inventory was administered to all pupils attending classes in grades seven, eight, and nine during the week of May 25 to May 29, 1964. Approximately 520 pupils responded and 502 of the inventories and cover sheets were useable.

### Data from school files

Data regarding parents' occupations, personality ratings by the faculty, and the IQ obtained from the Kuhlmann-Anderson Intelligence Tests were recorded on the cover sheet for each individual. Since the information concerning the parents' occupations was often incomplete and the personality ratings by the faculty were inadequate, these data were not used.

### Treatment of Data

Before the statistical analysis was begun, the responses were hand scored by assigning weights of 0, 2, 3, 4, and 6. The ends of the scale were weighted more heavily because the difference between strong agreement or strong disagreement and the other responses is greater than that between the other three responses. The items classified as traditional were scored using these weights: SA = 0, A = 2, U = 3, D = 4, and SD = 6. Those classified as emerging were scored using these weights: SA = 6, A = 4, U = 3, D = 2, and SD = 0. A value of six indicates the strongest possible belief in an item classified as emerging and zero the strongest possible belief in an item classified as traditional. On the continuum between the polar ends of the "ideal-types", numerical

value indicates the relationship to the definitions of the "ideal-types": The Emerging Family and The Traditional Family. Information on the cover sheets was coded for punching.

The data were punched on IBM cards for machine processing and correlations among all possible pairs of the 100 items were computed. The items which did not correlate significantly with any other items were eliminated leaving 78 items. See Appendix D.

A combination of items to form scales within an instrument provides more ease in use of the instrument for research and in the classroom. The scores from scales are more easily handled and aid in interpretation as a smaller number of items can be used for obtaining responses. In statistical analysis, scores on scales are more economical to use than are scores on total instruments or scores of individual items. To determine the combinations of the 78 items, factor analysis was applied to the 78 X 78 correlation matrix.

The eigen values indicated the presence of three factors and thus, three factors were extracted using Lawley's<sup>1</sup> method of maximum likelihood. The resulting factor loadings were examined and reference vectors were established on the

---

<sup>1</sup>D. N. Lawley. The estimation of factor loadings by the method of maximum likelihood. Proceedings of the Royal Society of Edinburgh. 60: 64-82. 1940.



basis of the purposes of the inventory and the factor loadings. These reference vectors were rotated for meaningfulness.

The rotated factor loadings served as a basis for assigning items to one of the three factors or scales. The responses were rescored to obtain scores for each of the three scales.

Analysis of variance was used to determine the differences in scores on the scales among the pupils. To facilitate handling the data, the pupils were divided into 18 groups by grade, sex, and religious preference.

Correlations were computed for 18 groups including grade, sex, religious preference, and combinations of these with IQ, number of sisters, number of brothers, ordinal position, broken or unbroken home, and working or non-mothers.

## FINDINGS AND DISCUSSION

The findings of this study are presented in two sections: description of the scales in the instrument and the relationship of scores to the characteristics of pupils.

### Description of Scales

#### Factor analysis

The interrelationship of the responses to the 100 items is shown in Figure I. See Appendix E. After the 22 items were eliminated prior to factor analysis, the analysis of the resulting 78 X 78 correlation matrix extracted three factors. The rotated factor loadings and communalities are given for each item in Table 2. The loadings and the logic of the content of the item served as bases for establishing the three scales. Those items which show no strong factor loading or no loadings close to zero were not included in a scale unless they seemed to contribute to a particular scale. When an item had a relatively high loading on two factors, it was arbitrarily placed in the scale to which it was most related or was eliminated.

Table 2. Rotated factor loadings and communalities of items from 78 X 78 correlation matrix

Item no.	Factors			$h^2$		Item no.	Factors			$h^2$
	I	II	III				I	II	III	
6	32	08	-05	11		58	24	04	-31	15
7	-25	06	13	08		59	31	45	00	30
9	16	23	-07	08		60	15	19	35	18
10	26	05	-14	09		61	54	00	-05	30
11	-33	-02	19	14		62	25	29	-14	17
12	22	22	-07	10		63	-37	02	08	15
15	-01	-07	25	07		64	18	06	-35	16
16	-30	-19	-07	13		65	32	-06	-04	11
17	-07	12	-28	10		66	-28	10	-34	20
19	-22	00	-40	20		67	56	-03	12	33
20	08	09	28	09		68	-13	-06	18	05
21	-24	21	11	11		69	-44	38	-04	34
22	-15	31	29	20		70	00	-02	-28	08
23	31	09	24	17		71	08	11	33	13
24	20	-04	-13	05		72	-52	-04	04	27
27	-06	10	-09	02		73	-29	12	11	11
28	-09	29	09	10		74	26	35	-03	19
29	-32	15	19	16		75	15	38	-04	17
30	18	13	-22	10		76	-40	25	19	26
33	-39	02	-16	18		77	04	-10	23	07
34	-06	-08	26	07		78	02	20	17	07
36	-17	10	26	11		79	32	22	-17	18
37	-42	42	08	36		80	-17	04	38	17
39	-29	36	-11	23		81	-07	34	-16	15
41	12	22	20	10		83	-12	55	-14	13
42	10	31	31	20		84	-24	07	28	14
43	-22	20	-01	09		85	35	06	10	13
44	-03	48	01	23		86	-49	26	06	31
46	41	14	06	19		87	40	00	14	18
47	-27	25	-01	14		88	-23	07	20	10
48	03	41	19	20		89	32	15	27	19
49	-31	01	24	16		90	18	-01	-14	05
50	-05	20	-43	23		91	-16	20	16	09
51	07	-06	-28	09		92	35	28	-04	20
53	47	07	-06	23		94	-06	34	27	19
54	18	24	36	21		95	-03	-10	32	12
55	-06	31	-02	10		96	-41	20	-36	34
56	-07	18	-15	06		98	-16	40	23	24
57	02	05	-21	05		100	-11	34	30	21

### The scales

The items which make up Scale I relate to the status and role of individual family members: the functions of individuals in the family, the patterns of subordination and superordination, and the respect accorded to members of the family. In addition, these items include beliefs about the social functions of the family such as educational, economic, religious, recreational, and social control. Beliefs concerning ideology or the basic meaning attributed to marriage and family relationships are also included in the items of this factor. Because the items are descriptive of the value placed on the family, this scale is designated as Importance of the Family As a Social Unit. In discussing this scale it will be referred to as Importance of the Family. The 22 items are listed in order of factor loadings in Table 3. The score on this scale would imply the degree to which the individual views the family as an important social unit.

Since the items in Scale II concern the roles of parents and children and the interaction between them, it is given the title of Parent-Child Interaction. Table 4 includes the items on this scale. The first four items (83, 44, 59, and 37) are particularly descriptive of the nature of the scale. The items included reflect areas of interaction, stressing the concept of independence, which

Table 3. Scale I. Importance of the Family; items, factor loadings, and communalities<sup>a</sup>

Item no.	Item	Rotated factor loading	$h^2$
67.	Parents need the love of their children just as much as the children need their parents' love.(E) <sup>b</sup>	56	33
61.	Members of a family should enjoy their responsibilities.(E)	54	30
72.	The difference between right and wrong should be taught by the home.(T)	52	27
86.	A teen-ager should do what his parents want rather than what his friends want.(T)	49	31
53.	Families should help each other be honest about their own faults.(E)	47	23
69.	Teen-agers should not talk back to parents.(T)	44	34
46.	Children should try to understand their parents.(E)	41	19
76.	Parents should make children do things that are good for them.(T)	40	26
87.	Parents should not show their love for their children around others.(T)	40	18
33.	It is all right for teen-age boys to help do the dishes.(T)	39	18

<sup>a</sup>In Tables 3, 4 and 5 signs have been changed for computing purposes, see Table 2 for original rotated factor loadings.

<sup>b</sup>Letters T and E in parentheses indicate Traditional or Emerging classification of the item in all tables.

Table 3. (Continued)

Item no.	Item	Rotated factor loading	$h^2$
92.	When the family goes on a vacation trip, teen-agers should have a part in planning the trip.(E)	35	20
85.	Children and parents should discuss sex matters together.(E)	35	13
11.	Living in a family group is the best way for people to live.(T)	33	14
79.	The mother should have money which is hers to spend the way she wants to.(E)	32	18
29.	Family customs should be carried on by the children.(T)	32	16
65.	The members in a family should help each other solve personal problems.(E)	32	11
6.	The mother's opinion should be as important as father's in money matters.(E)	32	11
49.	Girls should learn to cook and sew at home.(T)	31	16
16.	If each person is willing to give up his own desires for the good of the family, it will result in a strong family.(T)	30	13
73.	Families should have religious services in the home.(T)	29	11
10.	The father should help take care of the young children in the family.(E)	26	09
7.	A family should be satisfied with the kind of job the father has.(T)	25	08

Table 4. Scale II. Parent-Child Interaction; items, factor loadings, and communalities

Item no.	Item	Rotated factor loading	$h^2$
83.	Parents today give their teenagers too much independence.(T)	-.55	31
44.	Children should be seen and not heard.(T)	-.48	23
59.	Parents should take the opinions of teen-agers seriously.(E)	.45	30
37.	A child should obey parents without question.(T)	-.42	36
48.	The money which a teen-ager earns should be turned over to the family.(T)	-.41	20
98.	A teen-ager should do as his parents do regardless of the feelings of the teen-ager.(T)	-.40	24
75.	Parents should never read a teen-ager's mail before they have permission from the teen-ager.(E)	.38	17
39.	Teen-agers should spend more time with other teen-agers than with their family.(E)	.36	23
74.	Children should share in making some decisions about the family.(E)	.35	19
81.	Teen-agers should not be spanked or slapped.(E)	.34	15
94.	A boy should try to be like his father.(T)	-.34	19
100.	Parents can best make their children happy by planning their life for them step by step.(T)	-.34	21

Table 4. (Continued)

Item no.	Item	Rotated factor loading	$h^2$
55.	If teen-agers break the rules at home they should be kept out of school activities for awhile.(T)	-31	10
28.	Mothers should help children choose their friends.(T)	-29	10

could conceivably cause conflict between parent and adolescent, could indicate democratic relationships, or transitional relationships with both authoritarian and democratic processes affecting them. Since there are twice as many traditional as emerging beliefs represented in this scale, a high score would indicate that pupils disagree more strongly with traditional beliefs about parent-child interaction than they agree with beliefs about emerging concepts of interaction. In this scale the traditional-emerging concept is most clearly apparent. Because of the broad nature of Scale I, several of the items in Scale II could conceivably be included in either scale, but the factor loadings of the items in Factor II clearly indicate a strong relationship among them.



Since the factor loadings for the items in Scale III are considerably lower than for those in the first two scales, this is the least well defined scale. The items with their factor loadings are found in Table 5. In general, the items suggest cohesiveness, hence the scale was entitled Family Unity. Scores on this scale indicate how the adolescent views the family in relationship to social bonds with other groups and to participation in a variety of groups on individual bases. The willingness of the family to relinquish its influence in economic, educational, recreational, and religious functions to other social groups is also involved. In general, the scale relates to the extent to which controversy should be avoided to maintain the family as it is.

The correlation of the three scales within groups controlling for group differences reveals that Scale I and Scale II correlate  $+.44$ , Scales I and III  $+.17$ , and Scales II and III also  $+.17$ . Thus, Scales I and II have more in common than II and III or I and III.

#### Relationship of Scores to Characteristics

Because the analysis used unweighted means, it is approximate and only those relationships found to be statistically significant at or beyond the  $.01$  level will be emphasized. Others will be discussed when they

Table 5. Scale III. Family Unity; items, factor loadings, and communalities

Item no.	Item	Rotated factor loading	$h^2$
50.	Teen-agers should be able to do the job they like best around the home.(E)	43	23
19.	Schools teach so much that homes are losing some of their importance.(E)	40	20
80.	Families are happier if the parents come from families which are alike.(T)	38	17
60.	Cousins make better friends than people who aren't related.(T)	35	18
64.	The father's employer or the government should help the father save for the future.(E)	35	16
71.	If family members get too many new ideas it makes them unhappy in their family.(T)	33	13
95.	A family without children is not really a family.(T)	32	12
20.	If possible, people should shop in stores owned by relatives.(T)	28	09
51.	If a father loses his job, it is up to the community to help the family.(E)	-28	09
70.	Teen-agers should learn from persons outside the family how to be good husbands and wives.(E)	28	08
34.	If the father's work requires him to be out of town often, it causes family problems.(T)	26	07

Table 5. (Continued)

Item no.	Item	Rotated factor loading	$h^2$
15.	A teen-ager should sometimes say things just to keep peace in the family.(T)	25	07
9.	If a mother spends the afternoon having fun, she will be easier to get along with.(E)	23	08
77.	Parents should stand back of their children no matter what the children do.(T)	23	07
57.	Sometimes children have a right to be ashamed of parents.(E)	21	05

appear to be meaningful to the study. The numbers of subjects included in each of the eighteen categories which were analyzed are shown in Table 6.

#### Scores on Importance of the Family Scale

The analysis of variance, Table 7, reveals three highly significant differences for Scale I. Grade is one of the variables and an examination of the mean scores reveals that these become higher as the grade increases. The mean for grade seven is 61.8, grade eight

Table 6. Number of subjects by grade, sex, and religious preference

Religious preference	Grade seven		Grade eight		Grade nine	
	Boys	Girls	Boys	Girls	Boys	Girls
Protestant	44	67	70	48	75	55
Catholic	6	7	15	7	15	11
Other, Jewish or none	16	28	13	14	8	3
Total	66	102	98	69	98	69

is 62.2, and grade nine is 64.1. Since the highest possible score is 132 and the midpoint on this continuum is 66, the means are just below the midpoint.

Table 7. Analysis of variance for three variables and their interactions for Scale I

Source of variance	Sum of squares	d.f.	Mean squares	F
Grade	1812	2	906.00	7.29*
Sex	1720.88	1	1720.88	13.91*
Grade by sex	488.44	2	244.22	1.97
Religion	760.33	2	380.17	3.06**
Grade by religion	1471.67	4	367.91	2.96
Sex by religion	2044.11	2	1022.05	8.22*
Error	20628.00	166	124.27	

\*Significant at .01 level.

\*\*Significant at .05 level.

The differences by sex are also significant at the .01 level. The mean score for boys is 61.7 and for girls is 63.7. Although this difference is small, it is consistent with the findings of other studies in which males have been found to be more traditional in beliefs than females.

— The relationship of mean scores on Scale I to interaction of sex and religion is highly significant, the mean scores are presented in Table 8. The lowest scores were obtained by boys who are neither Catholic nor Protestant. The most emerging beliefs are expressed by girls who are neither Catholic nor Protestant. The mean for Protestant and Catholic girls is the same.

Table 8. Mean scores on Scale I by sex and religion

Sex	Religious preference		
	Protestant	Catholic	Other
Boys	62.1	61.9	61.1
Girls	62.5	62.5	66.1

The mean on Scale I for the entire group is 62.7 which indicates that these pupils tend toward traditional beliefs about the importance of the family. Since the group is extremely homogeneous and made up largely of the middle

socio-economic level, with an average IQ of approximately 105, and from a small-city in a rural area, this is not surprising. Other studies of traditional ideology confirm this finding.

#### Scores on Parent-Child Interaction Scale

There are significant differences in scores on the Parent-Child Interaction Scale by grade and by sex. The analysis of variance is shown in Table 9. The highest score possible on this scale is 84 and the midpoint is 42. Since the mean for the entire group is 48.3, it lies on the emerging side of the midpoint. The mean on the Importance of the Family Scale is below its midpoint which

Table 9. Analysis of variance for three variables and their interactions for Scale II

Source of variance	Sum of squares	d.f.	Mean squares	F
Grade	7532.99	2	3766.50	15.08*
Sex	8406.72	1	8406.72	33.65*
Grade by sex	2114.78	2	1057.39	4.23**
Religion	1521.33	2	760.67	3.04
Grade by religion	1360.67	4	340.17	1.36
Sex by religion	2029.77	2	1014.87	4.06
Error	41470.00	166	249.82	

\*Significant at .01 level.

\*\*Significant at .05 level.

indicates that these adolescents hold more emerging beliefs about their interaction with their parents than they do about family functions, roles, and structure. As in Scale I, the highest scores are obtained by pupils in grade nine and by girls. The mean score for grade seven is 45.6, for grade eight is 47.8, and for grade nine is 50.6. Both boys and girls have scores on the emerging side of the midpoint; boys, 46.1 and girls, 50.4.

#### Scores on Family Unity Scale

There are significant differences at the .01 level by sex for Scale III. The highest possible score is 90 so the midpoint on the traditional-emerging continuum falls at 45. The mean score for boys is 39.5 and for girls is 41.0, indicating that girls again have more emerging beliefs and that both have mean scores on the traditional side of the midpoint. The mean for the entire group is 40.2 and, as for the Importance of the Family Scale, is traditional in relationship to the midpoint.

#### Correlations with other characteristics

The correlations between the mean scores and IQ, number of sisters, number of brothers, position in the family, broken or unbroken home, and working or non-working mother were examined. No trends or clusters of high correlations

Table 10. Analysis of variance for three variables and their interactions for Scale III

Source of variance	Sum of squares	d.f.	Mean squares	F
Grade	817.44	2	408.72	4.57**
Sex	1012.49	1	1012.50	11.32*
Grade by sex	90.33	2	45.17	.51
Religion	5.77	2	2.89	.03
Grade by religion	555.22	4	138.81	1.55
Sex by religion	149.33	2	74.67	.83
Error	14847	166	89.44	

\*Significant at .01 level.

\*\*Significant at .05 level.

were apparent and no negative or positive correlations greater than .15 were obtained. There were no trends or differences in correlation by sex at any grade level for any of the three scales.

In summary, three scales were developed. Scale I, Importance of the Family as a Social Unit; Scale II, Parent-Child Interaction; and Scale III, Family Unity.

From the statistically significant differences in scores on the three scales, it is apparent that for this group there is a gap between the beliefs of girls and boys, and that there were differences on two scales between the three grades in regard to family beliefs. Since only the mean scores on Scale II are on the emerging side of the



midpoint, it appears that these adolescents have fewer traditional beliefs pertaining to their interactions with parents than to the total family. More emerging beliefs for higher grade levels and for girls than boys have also been found in other studies, hence, this may be a general relationship.

#### Implications for Curriculum Development

The development of curriculum is in part based on knowledge about the learners and their perception of the society in which they live. By learning what pupils believe in regard to families, the teacher can make more adequate judgments concerning the place to begin teaching and ways of motivating. The inventory of family beliefs provides a tool with which the teacher can attempt to keep abreast of the changes and inconsistencies of pupils' beliefs, to discover differences between classes, and to recognize possible differences between her beliefs and those of pupils. The teacher will need to accept the pupils whether their beliefs are traditional or emerging. The inventory may serve as a valuable teaching aid in helping pupils develop understandings of their own beliefs as a basis for establishing a personally and socially acceptable concept of family life.

The analysis of responses to the three scales by the pupils of North Junior High School reveals differences in

beliefs between seventh-grade and ninth-grade pupils, between boys and girls, and between scores on the three scales. The differences between grades could be due to a number of factors such as maturation, changing adolescent roles in their families, or family life classes; but the differences do supply one basis for curriculum decisions. In view of the more emerging beliefs held by ninth-graders, it is suggested that they be encouraged to explore their beliefs in relation to other concepts of the family.

The beliefs of seventh-grade and eighth-grade pupils, which are more traditional, may be related to their stage of maturation. The introduction of more emerging concepts of family life at these levels would depend on the philosophy of the school and the teacher. The curriculum could possibly be concerned at these levels with a better understanding of traditional patterns and their relationship to change.

Even though the seventh-grade and eighth-grade pupils are more traditional in belief than the ninth-graders, all grades have traditional mean scores on Scales I and III, but emerging scores on Scale II, Parent-Child Interaction. It is conceivable that seventh-grade pupils are emerging from tradition bound concepts of the family as it relates directly to them but that they are beginning to absorb beliefs from a broader culture than the family in self-concept. This parallels theories of personality development

which see development from self- to other-centered or from egocentricity to ego integrity as basic to the process of maturing. This difference is directly related to the curriculum: at the earlier grade levels content could well include subject matter concerned with the pupil's role in the family and at the ninth-grade level could include materials concerning the relationship of roles, family functions, and comparative study of family structures.

The difference in scores of boys and girls also has implications for curriculum development. Since the boys have more traditional beliefs than the girls throughout the three grades, advantages and disadvantages of grouping by sex need to be examined carefully. Although there are administrative advantages to such grouping, it would seem that pupils need to recognize diversity of viewpoints and accept this diversity in preparation for a lifetime of living in heterosexual family groups.

It would appear from these data that teachers working with this group would not need to be concerned about differences related to IQ, number of sisters, number of brothers, ordinal position, whether the home was broken, or whether the mother worked.

### Recommendations for Further Study

It is recommended that the scales be administered to a sample of a state or city population to provide one basis for articulation and course content in a state- or city-wide curriculum. This would provide a more heterogeneous group than the present study and relationships to the same variables could be explored. In addition, the relationship of the scores on these scales to such characteristics as race, ethnic group membership, family income, personality, creativity, and high school marks might be investigated to gain insights concerning differences in minority groups.

A comparison of the beliefs of pupils and teachers might indicate a need for in-service education if the study revealed wide divergence. Data concerning differences between pupils and their parents could be used in classes for adolescents and adults to illustrate varying concepts of roles in the family.

Assuming that adolescents' beliefs become more emerging as they mature, the inventory could be administered to senior high school pupils to validate it. If it were found to be valid at these grade levels, it could be used to conduct a longitudinal study of pupils from seventh to twelfth grades.

## SUMMARY

The transition of the family from a homestead-productive to an urban-factory oriented social institution has brought about changes in family structures, roles, and functions. In addition, social phenomena such as mobility, increasing universal education, automation, and desegregation have precipitated changes in the lives of family members and junior high school pupils. These pupils are also faced with adjustment to puberty, accepting sex roles, and emancipation from parents. Since curriculum guides and textbooks are often based on middle class concepts of the family with little regard for the wide variety of families and many teachers are oriented toward middle class concepts, there is a need for teachers to know more about pupils' beliefs concerning families.

The purposes of the study were to develop an inventory of family beliefs for use with junior high school pupils and to explore the extent of the relationship between these beliefs and certain individual and group characteristics in one junior high school in Wisconsin.

For the development of the inventory, a pool of items was collected by securing the responses of 272 junior high school pupils to short-answer questions pertaining to the family. Ideas for additional items were secured from the

literature and other instruments. The items were evaluated and rewritten using 15 criteria for attitude statements.

Definitions of traditional and emerging families were formulated by the author and were used as criteria by a panel of judges to determine whether an item was a traditional or emerging belief. A cover sheet for collecting data about pupils was developed and the inventory and cover sheet were administered on a trial basis in two seventh-grade classes. After revision, the cover sheet and inventory of 100 items were administered to pupils in grades seven, eight and nine in a junior high school and useable inventories were obtained from 502 pupils. The IQ of the pupils was secured from school files.

The items were hand scored using a scale of 0, 2, 3, 4, 6. Strong agreement with emerging beliefs was given a score of six and strong disagreement with traditional beliefs a score of six, thus the higher the score, the more emerging the beliefs. Correlations among all possible pairs of items were computed and the 22 which did not correlate significantly with any other items were eliminated leaving a 78 X 78 correlation matrix to be used for factor analysis. Three factors were extracted and items were assigned to three scales on the basis of factor loadings and logical considerations. Since items in Scale I reflect how the pupil values the family as a whole, it was entitled Importance of the Family as a Social

Unit. Scale II concerns the relationships between parents and children and was designated Parent-Child Interaction. The third scale contains items related to family cohesiveness and is the Family Unity Scale.

To explore the relationships of pupil characteristics to scores on the three scales, the responses were rescored. Correlations and analyses of variance were computed for 18 groups categorized by grade, sex, religious preference, and combinations of these.

For Scale I, Importance of the Family, there were three highly significant relationships: grade, sex, and grade by religion. Two highly significant relationships were obtained for Scale II, Parent-Child Interaction; grade and sex. A highly significant relationship by sex was discovered for Scale III, Family Unity. The mean scores for Scales I and III were traditional and for Scale II were emerging when compared with their respective midpoints. For the two scales, boys revealed more traditional beliefs than girls in all grades and ninth-grade pupils held more emerging beliefs than seventh- and eighth-grade pupils. Analysis of other variables revealed few significant relationships but there were no observable trends revealed by the correlations of scores by age, sex, and religious preference with the other variables: IQ, number of sisters, number of brothers, ordinal position, broken or unbroken home, and working or

non-working mother.

Since the responses of ninth-grade pupils were more emerging than those of pupils in the other two grades of this junior high school, it was recommended that course content for ninth grade include a study of a variety of family concepts. Since emerging beliefs were more evident on Scale II than Scale I or III for all groups, it appears that these pupils have different concepts of themselves and their parents than of the total family. This suggests the need to emphasize the study of family roles for all three groups. Because there is a significant difference between the beliefs of boys and girls, it was recommended that some coeducational opportunities in family life education be provided in order to prepare pupils for roles in families. For this group it appears that teachers need not be concerned with other family variables which were studied.

It is recommended that studies be made in states and cities to explore further the relationship of pupil and group characteristics to scores on the scales as one basis for curriculum development. The relationship of scores to minority group characteristics could provide additional information.

It is also recommended that teachers use the inventory as a tool for learning about differences within and between classes, and for pupil self-evaluation.



## LITERATURE CITED

1. American Home Economics Association. Committee on Philosophy and Objectives of Home Economics. New directions. Washington, D.C., author. 1959.
2. Becker, Howard. Constructive typology in the social sciences. In Barnes, Harry, Becker, Howard, and Becker Frances, ed. Contemporary social theory. pp. 17-46. New York, New York. D. Appleton-Century Co. 1940. p. 30.
3. Boskoff, Alvin. From social thought to sociological theory. In Becker, Howard and Boskoff, Alvin, eds. Modern sociological theory in continuity and change. pp. 3-32. New York, New York, Holt, Rinehart and Winston. 1957.
4. Boskoff, Alvin. The sociology of urban regions. New York, New York, Appleton-Century-Crofts. 1962.
5. Burgess, Ernest W. The family in a changing society. American Journal of Sociology 53: 417-418. 1948.
6. Burgess, Ernest W. and Locke, Harvey J. The family, from institution to companionship. 2nd ed. Chicago, Illinois, American Book Co. 1953.
7. Clark, Leonard H., Klein, Raymond L., and Burks, John B. The American secondary school curriculum. New York, New York, Macmillan Co. 1965.
8. Corey, Fay L. Value of future teachers: a study of attitudes toward contemporary issues. New York, New York, Bureau of Publications, Teachers' College, Columbia University. 1955.
9. Dentler, Robert A. and Hutchinson, J. Glenn. Socio-economic versus family membership status as sources of family attitude consensus. Child Development 32: 249-254. 1961.
10. Dewey, John. How we think. New York, New York, D. C. Heath and Co. 1933.

11. Dunn, Marie S. Marriage role expectations of adolescents. *Marriage and Family Living* 22: 99-111. 1960.
12. Duvall, Evelyn Millis. Conceptions of parenthood. *American Journal of Sociology* 52: 193-203. 1946.
13. Duvall, Evelyn Millis. Exploring student attitudes about dating. *Journal of Home Economics* 56: 86-88. 1964.
14. Edwards, Allen L. Techniques of attitude scale construction. New York, New York, Appleton-Century-Crofts. 1957.
15. Elder, Rachel Ann. Traditional and developmental conceptions of fatherhood. *Marriage and Family Living* 11: 98-100, 106. 1949.
16. English, Horace B. and English, Ava Champney. A comprehensive dictionary of psychological and psychoanalytical terms. New York, New York, Longmans, Green and Co. 1958.
17. Fulcomer, David M. What are today's families like? *Journal of Home Economics* 55: 693-698. 1963.
18. Grambs, Jean D., Noyce, Clarence G., Patterson, Franklin, and Robertson, John. The junior high school we need. Washington, D.C., Association for Supervision and Curriculum Development. 1961.
19. Hill, Herma Kay. The outside substitute for the family. In Farber, Seymour M., Mustacchi, Piero, and Wilson, Roger H. L., eds. *Man and civilization, the family's search for survival*. pp. 3-14. New York, New York, McGraw Hill. 1963.
20. Hook, Sidney. The quest for being and other studies in naturalism and humanism. New York, New York, St. Martins Press. 1961.
21. Jaco, E. Gartly and Belknap, Ivan. Is a new family form emerging in the urban fringe? In Sussman, Marvin B., ed. *Sourcebook in marriage and the family*. 2nd ed. pp. 471-477. New York, New York, Houghton Mifflin Co. 1963.

22. Johannis, Theodore B., Jr. and Rollins, James. Attitudes of teen-agers toward family relationships and homogamy [sic] of social characteristics of their parents. *Sociology and Social Research* 43: 415-420. 1959.
23. Kauffman, J. Howard. A comparative study of traditional and emergent family types among midwest Mennonites. Microfilm copy, unpublished Ph.D thesis, The University of Chicago, Chicago, Illinois. Ann Arbor, Michigan, University Microfilms. 1960.
24. Krathwohl, David, Bloom, Benjamin S. and Masia, Bertram B. Taxonomy of educational objectives, handbook 2. Affective domain. New York, New York, David McKay Co. 1965.
25. Kuhn, M. H. American families today: development and differentiation of types. In Becker, Howard and Hill, Reuben, eds. *Family, marriage and parenthood*. pp. 131-168. Boston, Massachusetts, D.C. Heath and Co. 1948.
26. Lawley, D. N. The estimation of factor loadings by the method of maximum liklihood. *Proceedings of the Royal Society of Edinburgh* 60: 64-82. 1940.
27. Lippeatt, Selma F. and Brown, Helen I. Focus and promise of home economics: a family oriented perspective. New York, New York, The Macmillan Co. 1965.
28. McKinney, John C. Methodology, procedures, and techniques in sociology. In Becker, Howard and Boskoff, Alvin, eds. *Modern sociological theory in continuity and change*. pp. 186-235. New York, New York, Holt, Rinehart and Winston. 1957.
29. Mead, Margaret. How fares the American family. *National Parent-Teacher* 49: 22. 1955.
30. Michigan, University of. Survey Research Center. Institute for Social Research. Adolescent girls: a nation-wide study of girls between eleven and eighteen years of age made for the Girl Scouts of the U. S. A. Ann Arbor, Michigan, author. 1956.

31. Moore, Bernice Milburn and Holtzman, Wayne H.  
 Tomorrow's parents: a study of youth and their families. Austin, Texas, The Hogg Foundation for Mental Health. 1965.
32. Ogburn, William. The changing functions of the family. In Winch, Robert F., ed. Selected studies in marriage and the family. pp. 74-80. New York, New York, Holt, Rinehart and Winston. 1953.
33. Parsons, Talcott. The normal American family. In Farber, Seymour M., Mustacchi, Piero and Wilson, Roger H. L., eds. Man and civilization, the family's search for survival. pp. 31-47. New York, New York, McGraw Hill. 1963.
34. Pierce, Charles S. The fixation of belief. In Wiener, Philip P., ed. Values in a universe of chance, selected writings of Charles S. Pierce. pp. 65-194. New York, New York, Doubleday. 1958.
35. Remmers, H. H. and Radler, D. H. The American teenager. New York, New York, The Bobbs-Merrill Co. 1957.
36. Riessman, Frank. Low-income culture: the strengths of the poor. Journal of Marriage and the Family 26: 417-421. 1964.
37. Scheffler, Israel. Conditions of knowledge: an introduction to epistemology and education. Chicago, Illinois, Scott, Foresman and Co. 1965.
38. Slocum, W. L. and Stone, Carol L. A method for measuring family images held by teen-agers. Marriage and Family Living 21: 245-250. 1959.
39. Sussman, Marvin B. and Burchinal, Lee. Kin family network. In Cavan, Ruth Shonle. Marriage and family in the modern world. 2nd ed. pp. 357-369. New York, New York, Thomas Y. Crowell Co.
40. Tuma, Elias and Livson, Norman. Family socioeconomic status and adolescent attitudes to authority. Child Development 31: 387-399. 1960.
41. Weber, Max. The methodology of the social sciences (translated). Glencoe, Illinois, The Free Press. 1949.

## ACKNOWLEDGMENTS

The writer expresses her appreciation to:

Dr. Hester Chadderdon for her generous sharing of knowledge and time, and for encouraging and stimulating guidance.

Dr. LeRoy Wolins for statistical assistance and encouragement.

Dr. John Bath, Dr. William Kenkel, and Dr. Eleanore Kohlmann who served as committee members and helped in various phases of the study.

The six judges of items.

Administrators, teachers, and pupils of North Junior High School, Eau Claire, Wisconsin.

## APPENDIX A. FAMILIES. FORM A

These questions have to do with people's feelings about families. Will you please tell us how you feel about the questions and explain your feelings as well as you can. You do not need to put your name on the paper and no one who knows you will see your answers. Write on this paper.

Check the appropriate blank ☐ Boy ☐ Girl ☐ 7th Grade  
☐ 8th Grade ☐ 9th Grade

Describe a home that is pleasant to visit.

Describe a home that is unpleasant to visit.

What are some causes of difficulties between you and your mother?

What are some causes of difficulties between you and your father?

Why is money important to a teen-ager?

Are you satisfied with the way you behave at home? Why?

How can teen-agers learn to be good husbands and wives?

If you have any other ideas about families which you would like to have us know, write them on the back of this paper. Thank you.

APPENDIX B.

JUDGES OF TRADITIONAL-EMERGING CRITERIA

Dr. Robert H. Coombs, Sociology, Iowa State University

Dr. D. Bruce Gardner, Child Development and Psychology,  
Iowa State University

Dr. Glenn R. Hawkes, Child Development and Psychology,  
Iowa State University

Dr. William F. Kenkel, Sociology, Iowa State University

Dr. Wayne C. Puttmann, Education and Sociology, Wisconsin  
State University at Eau Claire

Dr. Evelyn Rimmel, Family Life, Stout State University



APPENDIX C.

SUGGESTIONS FOR ADMINISTRATION, COVER SHEET,  
INVENTORY: WHAT DO YOU BELIEVE ABOUT FAMILIES?

"What Do You Believe About Families?"  
 Beatrice Petrich  
 Head of Department of Home Economics  
 Education  
 Stout State College

### For the Teachers' Information

"What Do You Believe About Families?" is an inventory of pupil beliefs. The items have been classified as descriptive of Traditional and Emergent family beliefs. The Eau Claire Junior High School students' responses will aid in refining the inventory so that it may be used as a source of information for curriculum development and guidance and counseling purposes. The results of this study will be made available to you. Thank you so much for your professional assistance in this research project.

### Suggestions for Administration of Inventory

#### Cover Sheet:

The person who is administering the inventory should give clear and simple directions with a few words of explanation before the check sheets are distributed. Pupils should not be allowed to begin filling out the cover sheet without the teacher's explanations. It has been found that information received is more reliable if the teacher reads aloud each item on the cover sheet as the pupils respond. Answer questions as they proceed.

#### Inventory:

When all the pupils have completed the cover sheet, have them turn to the first page of the inventory. Read the directions and the example to the pupils. Please emphasize that there should be only one response for each item and that they should respond to every item. There is no time limit for this inventory. It has been found in preliminary trials that it will take most pupils about 35 minutes. Tell the pupils they may take as long as they need. This is not a test. There are no right or wrong answers. The results on their papers will be shown to no one who knows them. When pupils have completed the inventory, collect all papers and take them to the principal's office. Please return the unused copies also.

Name \_\_\_\_\_

Circle the right answer.

- |  |    |  |
|--|----|--|
| 1. What grade are you in?                        | 1. | 7 8 9                                    |
| 2. Are you a                                     | 2. | Boy Girl                                 |
| 3. How many sisters do you have?                 | 3. | 0 1 2 3 4 5 6 7                          |
| 4. How many brothers do you have?                | 4. | 0 1 2 3 4 5 6 7                          |
| 5. Are you                                       | 5. | Oldest Youngest Neither                  |
| 6. Do you live with both your father and mother? | 6. | Yes No                                   |
| 7. Does your mother work outside the home?       | 7. | Yes No                                   |
| 8. What church does your family go to?           | 8. | None Protestant Catholic<br>Jewish Other |

Do not write on these blanks.

- |     |     |
|-----|-----|
| 9.  | 9.  |
| 10. | 10. |
| 11. | 11. |
| 12. | 12. |
| 13. | 13. |
| 14. | 14. |
| 15. | 15. |
| 16. | 16. |
| 17. | 17. |
| 18. | 18. |

# WHAT DO YOU BELIEVE ABOUT FAMILIES?

103

These are statements about American families in general; they are not statements about your family. There are no right or wrong answers to these statements. They express what some people believe.

Circle SA if you strongly agree with the statement  
 Circle A if you agree with the statement  
 Circle U if you are undecided  
 Circle D if you disagree  
 Circle SD if you strongly disagree

For example:

1. All children should be spanked every day. SA S U D SD  
 There should be only one circle for each statement. Answer every statement. Do not pause long on any one statement. Circle the response which you think of first.

- 
- |   |                 |
|---|-----------------|
| 1. The father should be better educated than the mother.  | 1. SA A U D SD  |
| 2. The father should talk to the mother about business and politics.  | 2. SA A U D SD  |
| 3. The mother and father should be able to do each other's job in the family if necessary.                    | 3. SA A U D SD  |
| 4. If a friend is right and a brother is wrong, the teen-ager should stick up for the brother.                | 4. SA A U D SD  |
| 5. If family members are much alike, it is easier to have a strong family.                                    | 5. SA A U D SD  |
| 6. The mother's opinion should be as important as father's in money matters.                                  | 6. SA A U D SD  |
| 7. A family should be satisfied with the kind of job the father has.  | 7. SA A U D SD  |
| 8. Even when children are from the same family, they should be proud that they are different from each other. | 8. SA A U D SD  |
| 9. The whole family should talk over money problems.  | 9. SA A U D SD  |
| 10. The father should help take care of the young children in the family.                                     | 10. SA A U D SD |
| 11. Living in a family group is the best way for people to live.  | 11. SA A U D SD |
| 12. Each family member should be allowed to express anger and disappointment as well as love and happiness.   | 12. SA A U D SD |
| 13. There should be neighborhood regulations for taking care of a house and yard.                             | 13. SA A U D SD |
| 14. Children should be encouraged to make most of their own decisions.  | 14. SA A U D SD |

104

Circle SA if you strongly agree with the statement  
 Circle A if you agree with the statement  
 Circle U if you are undecided  
 Circle D if you disagree  
 Circle SD if you strongly disagree

- |   |                 |
|---|-----------------|
| 15. A teen-ager should sometimes say things just to keep peace in the family.   | 15. SA A U D SD |
| 16. If each person is willing to give up his own desires for the good of the family, it will result in a strong family. | 16. SA A U D SD |
| 17. If a mother spends the afternoon having fun, she will be easier to get along with.                                  | 17. SA A U D SD |
| 18. Children should show no more respect for one parent than the other.   | 18. SA A U D SD |
| 19. Schools teach so much that homes are losing some of their importance.   | 19. SA A U D SD |
| 20. If possible, people should shop in stores owned by relatives.   | 20. SA A U D SD |
| 21. Parents are responsible for the way their children act outside the home.  | 21. SA A U D SD |
| 22. Even when teen-agers get married, their main loyalty belongs to their mothers and fathers.                          | 22. SA A U D SD |
| 23. A teen-ager does not need to love parents as long as there is respect.  | 23. SA A U D SD |
| 24. Teen-agers should take courses at school in order to learn to be good parents.                                      | 24. SA A U D SD |
| 25. The mother should do the cooking and house cleaning, and the father should provide the family with money.           | 25. SA A U D SD |
| 26. Happy families could have a religion of their own and not go to church at all.                                      | 26. SA A U D SD |
| 27. Divorce is all right if the parents argue so much the children are harmed.  | 27. SA A U D SD |
| 28. Mothers should help children choose their friends.  | 28. SA A U D SD |
| 29. Family customs should be carried on by the children.  | 29. SA A U D SD |
| 30. It should be the community's responsibility to take care of older people.   | 30. SA A U D SD |
| 31. When people marry, it is for life.  | 31. SA A U D SD |
| 32. If a father is not making enough money, a teen-ager should help even if he has to give up school activities.        | 32. SA A U D SD |
| 33. It is all right for teen-age boys to help do the dishes.  | 33. SA A U D SD |

Circle SA if you strongly agree with the statement  
 Circle A if you agree with the statement  
 Circle U if you are undecided  
 Circle D if you disagree  
 Circle SD if you strongly disagree

- |  |                 |
|--|-----------------|
| 34. If the father's work requires him to be out of town often, it causes family problems.                | 34. SA A U D SD |
| 35. It is impossible to have a good home if the family moves often.                                      | 35. SA A U D SD |
| 36. Children who become delinquent come from unhappy homes.  | 36. SA A U D SD |
| 37. A child should obey parents without question.  | 37. SA A U D SD |
| 38. People judge teen-agers by their families.   | 38. SA A U D SD |
| 39. Teen-agers should spend more time with other teen-agers than with their family.                      | 39. SA A U D SD |
| 40. An orderly house is not always important.  | 40. SA A U D SD |
| 41. The father should help the mother decide how to vote.  | 41. SA A U D SD |
| 42. A church should be chosen by a family because it is the church the grandparents and relatives go to. | 42. SA A U D SD |
| 43. Teen-agers should not be allowed to interrupt their parent's conversation.                           | 43. SA A U D SD |
| 44. Children should be seen and not heard.   | 44. SA A U D SD |
| 45. The father should help the mother with the housework.  | 45. SA A U D SD |
| 46. Children should try to understand their parents.   | 46. SA A U D SD |
| 47. The family should not allow the teen-ager to rebel at home.  | 47. SA A U D SD |
| 48. The money which a teen-ager earns should be turned over to the family.                               | 48. SA A U D SD |
| 49. Girls should learn to cook and sew at home.  | 49. SA A U D SD |
| 50. Teen-agers should be able to do the job they like best around the home.                              | 50. SA A U D SD |
| 51. If a father loses his job, it is up to the community to help the family.                             | 51. SA A U D SD |
| 52. People should be able to relax and not worry about saying the right thing at home.                   | 52. SA A U D SD |
| 53. Families should help each other be honest about their own faults.                                    | 53. SA A U D SD |
| 54. The mother and father should not show affection in front of the children.                            | 54. SA A U D SD |

Circle SA if you strongly agree with the statement  
 Circle A if you agree with the statement  
 Circle U if you are undecided  
 Circle D if you disagree  
 Circle SD if you strongly disagree

- |   |                 |
|---|-----------------|
| 55. If teen-agers break the rules at home they should be kept out of school activities for a while. | 55. SA A U D SD |
| 56. Teen-agers should decide for themselves if things at home are right or wrong.                   | 56. SA A U D SD |
| 57. Sometimes children have a right to be ashamed of parents  | 57. SA A U D SD |
| 58. The mother and father are better family members if they are active in community affairs.        | 58. SA A U D SD |
| 59. Parents should take the opinions of teen-agers seriously,                                       | 59. SA A U D SD |
| 60. Cousins make better friends than people who aren't related.                                     | 60. SA A U D SD |
| 61. Members of a family should enjoy their responsibilities.  | 61. SA A U D SD |
| 62. Each family member should choose his own kind of happiness.                                     | 62. SA A U D SD |
| 63. All family members should belong to the same church.  | 63. SA A U D SD |
| 64. The father's employer or the government should help the father save for the future.             | 64. SA A U D SD |
| 65. The members in a family should help each other solve personal problems.                         | 65. SA A U D SD |
| 66. Parents who grew up in an earlier generation cannot advise the children of this generation.     | 66. SA A U D SD |
| 67. Parents need the love of their children just as much as the children need their parents' love.  | 67. SA A U D SD |
| 68. Everyone should get married.  | 68. SA A U D SD |
| 69. Teen-agers should not talk back to parents.   | 69. SA A U D SD |
| 70. Teen-agers should learn from persons outside the family how to be good husbands and wives.      | 70. SA A U D SD |
| 71. If family members get too many new ideas it makes them unhappy in their family.                 | 71. SA A U D SD |
| 72. The difference between right and wrong should be taught by the home.                            | 72. SA A U D SD |
| 73. Families should have religious services in the home.  | 73. SA A U D SD |
| 74. Children should share in making some decisions about the family.                                | 74. SA A U D SD |

Circle SA if you strongly agree with the statement.  
 Circle A if you agree with the statement  
 Circle U if you are undecided  
 Circle D if you disagree  
 Circle SD if you strongly disagree

- |  |                 |
|--|-----------------|
| 75. Parents should never read a teen-ager's mail before they have permission from the teen-ager.     | 75. SA A U D SD |
| 76. Parents should make children do things that are good for them.                                   | 76. SA A U I SD |
| 77. Parents should stand back of their children no matter what the children do.                      | 77. SA A U D SD |
| 78. A mother neglects the family when she divides her interests between the family and other things. | 78. SA A U D SD |
| 79. The mother should have money which is hers to spend the way she wants to.                        | 79. SA A U D SD |
| 80. Families are happier if the parents come from families which are alike.                          | 80. SA A U D SD |
| 81. Teen-agers should not be spanked or slapped.   | 81. SA A U D SD |
| 82. Almost everything that is done at home could be done just as well somewhere else.                | 82. SA A U D SD |
| 83. Parents today give their teen-agers too much independence  | 83. SA A U I SD |
| 84. Two parents are necessary to make a good home.   | 84. SA A U D SD |
| 85. Children and parents should discuss sex matters together.  | 85. SA A U D SD |
| 86. A teen-ager should do what his parents want rather than what his friends want.                   | 86. SA A U D SD |
| 87. Parents should not show their love for their children around others.                             | 87. SA A U D SD |
| 88. A birthday party for a grandparent is more important than a birthday party for a friend.         | 88. SA A U D SD |
| 89. People who live in the city are too busy with other things to have real family life.             | 89. SA A U D SD |
| 90. The mother should be allowed to work outside the home if she wants to.                           | 90. SA A U D SD |
| 91. The father ought to have the final say in family matters.  | 91. SA A U D SD |
| 92. When the family goes on a vacation trip, teen-agers should have a part in planning the trip.     | 92. SA A U D SD |
| 93. Family quarrels can help solve family problems.  | 93. SA A U D SD |
| 94. A boy should try to be like his father.  | 94. SA A U D SD |



Circle SA if you strongly agree with the statement  
Circle A if you agree with the statement  
Circle U if you are undecided  
Circle D if you disagree  
Circle SD if you strongly disagree

- |   |                  |
|---|------------------|
| 95. A family without children is not really a family.   | 95. SA A U D SD  |
| 96. Teen-agers have enough to do without helping at home.                                     | 96. SA A U D SD  |
| 97. A family should make decisions by voting.   | 97. SA A U I SD  |
| 98. A teen-ager should do as his parents do regardless of the feelings of the teen-ager.      | 98. SA A U D SD  |
| 99. Homes need the protection of community laws and regulations.                              | 99. SA A U D SD  |
| 100. Parents can best make their children happy by planning their life for them step by step. | 100. SA A U D SD |

## APPENDIX D.

## ITEMS ELIMINATED PRIOR TO FACTOR ANALYSIS

1. The father should be better educated than the mother.
2. The father should talk to the mother about business and politics.
3. The mother and father should be able to do each other's job in the family if necessary.
4. If a friend is right and a brother is wrong, the teen-ager should stick up for the brother.
5. If family members are much alike, it is easier to have a strong family.
8. Even when children are from the same family, they should be proud that they are different from each other.
13. There should be neighborhood regulations for taking care of a house and yard.
14. Children should be encouraged to make most of their own decisions.
18. Children should show no more respect for one parent than the other.
25. The mother should do the cooking and house cleaning, and the father should provide the family with money.
26. Happy families could have a religion of their own and not go to church at all.
31. When people marry, it is for life.
32. If a father is not making enough money, a teen-ager should help even if he has to give up school activities.
35. It is impossible to have a good home if the family moves often.
38. People judge teen-agers by their families.
40. An orderly house is not always important.

- 45. The father should help the mother with the housework.
- 52. People should be able to relax and not worry about saying the right thing at home.
- 82. Almost everything that is done at home could be done just as well somewhere else.
- 93. Family quarrels can help solve family problems.
- 97. A family should make decisions by voting.
- 99. Homes need the protection of community laws and regulations.

## APPENDIX E.

## FIGURE I. CORRELATION MATRIX

Figure 1. Correlation matrix

